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BAPTISM AND COMMUNION.

Smith & Sheldon

LECTURES

ON

BAPTISM AND COMMUNION:

BEING A REPLY TO THE

REV. JOHN WOOD'S MANUAL ON CHRISTIAN BAPTISM,

ITS

MODE AND SUBJECTS;

CONTAINING THE SUBSTANCE OF SIX LECTURES DELIVERED IN THE
BAPTIST CHAPEL, BRANTFORD C. W., DURING THE
MONTHS OF SEPTEMBER AND OCTOBER, 1856.

BY THE REV. THOMAS L. DAVIDSON, A. M.

PASTOR OF THE BAPTIST CHURCH, BRANTFORD, C. W.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."

PROV. XVIII. 17.

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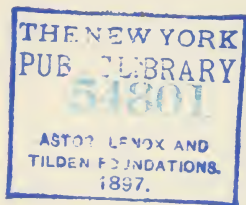
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P R E F A C E .

THE following Lectures have been revised for publication at the urgent and unanimous request of the church, over which the writer has had the honor and happiness to preside as pastor during the past seven years. This request has been seconded by many beloved brethren in the Christian ministry in this province.

The circumstances which led to the delivery of these lectures, were briefly these : a gracious revival of religion was experienced in this town during the spring of 1856, in the Congregational Methodist and Baptist churches. During the progress of that work, some of the converts, who were brought to know the Saviour in connection with the meetings in the Congregational church, became much interested in the subject of baptism and church communion. The pastor of that church, and many of the members, were "instant in season and out of season," in their endeavors to satisfy these inquirers after truth, that infant sprinkling is

scriptural in its character, and that close communion is unscriptural. These endeavors failed. Some of the inquirers sent for the author to converse with *him* on the subject of baptism ; and others, of their own accord, came to his study for the same purpose. Ultimately, several of these persons were baptized, and united with the regular Baptist church in this place.

About four months after the close of the revival, the pastor of the Congregational church delivered five lectures on the subjects of baptism and communion in his own church, on five successive Monday evenings. I attended those lectures and employed a staff of reporters to take them down, in order that I might reply to them. During the progress of delivery, I advertised them regularly to my congregation twice a week, and asked Mr. Wood to reciprocate the courtesy by giving notice of my lectures in reply. *This he refused to do.* A deep interest was nevertheless excited among all classes in town, and the attendance at the Baptist chapel was large and respectful.

At the conclusion of the discussion, the people of my charge *intimated* to Mr. Wood, through a committee, their desire for the joint publication of his lectures, and mine in reply, in *one* volume, in the order in which they were delivered. This plan he signified his unwillingness to adopt.

Over nine months afterwards *his* lectures were published, and then my brethren in the church, and not a few in the

ministry, *renewed* their request for the publication of my reply.

I have therefore revised these lectures for publication, and have endeavored to make them meet and answer, as fully and fairly as possible, the "Manual on Christian Baptism." In giving them to the public, I have consulted the feelings and views of valued brethren, rather than my own, who have expressed the opinion that *their* publication would promote the cause of truth, and would aid in disseminating correct views of "Christian baptism" and "church communion," as taught and practised in apostolic times.

I make no pretensions to literary merit, and am very far from imagining that this work is free from faults. I trust this candid avowal will disarm criticism.

I may be allowed, however, to say that had I chosen my own line of argument, and marked out my own course in dealing with these subjects, I could have succeeded in making a far more readable book. As it was, I had no choice but to follow the track of my Pedobaptist brother, and meet the objections which he had raised *against* baptism, and the charges which he had preferred against Baptists.

I cannot but think, however, that while the first lecture is comparatively unimportant, those which follow derive part of their value from the fact that they deal with almost all the *knotty* questions of these controverted subjects.

I commend the work to the careful consideration of the candid of all classes ; feeling assured that a perusal of its pages will tend in a measure to clear away some of the *fogs* with which ignorance and prejudice have surrounded the subjects of which it treats.

BRANTFORD, *October 10th*, 1857.

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LECTURES

ON

BAPTISM AND COMMUNION.

LECTURE 1.

THE QUESTIONS AT ISSUE.

“BUT we desire to hear of thee what thou thinkest ; for as concerning this sect, we know that everywhere it is spoken against.”—ACTS, XXVIII. 22.

“If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.”—1 PETER, IV. 14.

“Not rendering evil for evil, or railing for railing ; but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.”—1 PETER, III. 9.

THESE texts are taken, not with the design of treating them, either textually or topically, but simply to serve as appropriate mottoes. There may be some persons, into whose hands this book may fall, who will look upon the position that I have taken, in replying to the lectures of the Rev. Mr. Wood, as

one which no law of necessity could have compelled me to occupy, and who will neither thank me for my efforts, nor think more highly of me for them.

But when the announcement was made, that a series of lectures was about to be delivered, advocating sentiments which a careful and critical reading of the word of God has led me to regard as unscriptural, I felt that it was my bounden duty, to stand forth as the opponent of those sentiments. This I also regarded as my unquestionable privilege. Hence these lectures, which were first delivered to my own church and congregation, and which, in accordance with their wishes, are now revised and given to the public at large.

Had I consulted my own feelings, or studied my own ease, apart from my sense of duty to God—his people and his truth, I would have been a dissenting hearer, only; but silence in such a case would have been a dereliction of duty. I deplore controversy—or, more properly, those causes which conduce to stir up controversy among Christians, as deeply and sincerely as my Congregational brother *can* do, yet I am at one with him in thinking, that under certain circumstances it becomes an imperative duty—circumstances, for illustration, like those which have created the necessity for the delivery and publication

of *these* lectures. While, therefore, I fully sympathize with Mr. Wood in his dislike of religious controversy, I would beg to remind him that the introduction of infant sprinkling into the church of Christ has done more, perhaps, than any other thing, to create and perpetuate it among God's true Israel. Its original introduction was the means of enkindling controversy—as the writings of Tertullian and the pages of ecclesiastical history fully attest; and that controversy has raged with more or less vehemence from that day till now; and as long as infant baptism is practised by men claiming to act in the name and by the authority of the King of Zion, it will continue to excite and to perpetuate discussion and disunion. Remove the exciting cause; then would controversy on this subject cease, and from that good hour, Congregationalists and Baptists at least, would be one, to speak of no more happy results. As respects the particular discussion of the subject at this time, and in this manner, the glory or the shame that may arise from it belongs not to me.

The public announcement, by Mr. Wood, of a series of *week-night* lectures upon the subjects of baptism and communion, was doubtless intended as a challenge to myself, especially as that announcement was followed by the candid avowal, that these lectures

were to be delivered on Monday evenings, *in order* to give my "congregation an opportunity of hearing the other side of the question for once in their lives!"

The first lecture of the series was designed by its author to be merely introductory. Before he entered upon the discussion of the points upon which he differed from his Baptist brethren, he felt it to be his duty to lecture them upon matters and things in general, having special reference to their method of conducting the baptismal controversy. His first lecture, therefore, is a sort of *philippic* against the Baptists in general, and those residing in and around the town of Brantford in particular.

The public duty to which the reverend gentleman felt himself called is thus stated, page 8, in his Lectures :

"There are some things which our Baptists friends need to know concerning themselves and their polemics, that, for want of better means of communicating, I shall endeavor plainly, yet I hope kindly, to tell them. We seldom see ourselves as others see us; we are usually so self-complacent and indisposed to look at our own faults and peculiarities, that but for their being pointed out to us by others we should never know them."

It is to be presumed that the Baptists will be duly grateful for our author's kind intentions, however

bunglingly they may have been executed. They will not be so cruel as to hold him to a very strict account of his performance, in this particular, since so many others have toiled at the same task much more learnedly than he has done, and have failed almost as ludicrously. As for the passage on page 8, in which he exhibits himself as a sort of *representative* man, the Baptists surely will have no reason to complain if it commends itself to the "Christian brethren of various denominations," as a specimen of modesty and good taste.

Before proceeding to examine the various counts in the bill of indictment which is preferred against the Baptist body, I must premise a single remark.

It is this : that although we are in debate with the Congregational body represented by Mr. Wood as to the scriptural action and subjects of baptism, and notwithstanding he has endeavored to say many severe things against us, I have no intention of saying hard things of the Congregational denomination in reply.

There is much in that section of the Church of Christ, that *we* admire and love. Among their ministers in bygone days, we are proud to recognize some of the choicest specimens of true piety and consecrated talent that the world has ever known ;

and it would be an exhibition of *mean malice*, should one attempt to pluck a single laurel from any of their brows; or should he speak contemptuously of a denomination, however small its numbers, which has done much to enlighten and evangelize mankind, and enrich the literature of our common country. A *generous* opponent in controversy, will never be unwilling to recognize the virtues and good qualities of those against whom he is contending, even while constrained to dissent from their views, and contend earnestly against what he regards as their errors, and their fallacious mode of reasoning, in *support* of those errors. Such is our attitude in this controversy. We delight to honor the many virtues and shining gifts of our Congregational and Pedobaptist brethren who hold "Christ the Head," nor will we move a finger to tarnish their honor, or sully the brightness of their well-earned reputations. Let this suffice by way of introduction.

We are now in a position to examine the Rev. Mr. Wood's first preliminary charge, against the Baptist denomination; and lest we should be accused of garbling his statements, or misrepresenting his language, we will quote the charge as it stands on page 9. Baptists of Canada, and the world, hear the language of your accuser!

“My first preliminary remark is, that our friends of the Baptist denomination attach undue importance, and give undue prominence, to the whole question involved in this discussion. Upon this point alone do they differ from their Congregational brethren. We are one in doctrine and in church polity, and were they dispassionate enough to allow us quietly to enjoy our conscientious convictions, we might still be one in organization. *We* can bear and forbear, if *they* can. We receive Baptist brethren to our fellowship, and have them in it now; but the act is not reciprocated. The consequence, of course, is separation, and separation is, under the circumstances, the lesser evil of the two; for schism *without* the church is much better than schism *within* it. And this state of things must continue until the zeal of the Baptist body for immersion, and anti-pedobaptism, and close communion, shall become somewhat more temperate than at present.”

The charge, which is attempted to be fastened upon us in the above extract, we deny *in toto*. It is true, that upon the question of baptism, its mode and subjects, we differ from our Congregational brethren, as well as upon the question of Church fellowship at the Lord's Table, and that upon these points, alone, we differ. These points of difference have kept us apart, and will continue to do so. We never were one organization, and it is calculated to convey a false impression, to say, but for our attaching *undue* importance to these debated points we “might *still* be

one in organization." We *never were* one in organization with Congregationalists, and never will be, while they teach for doctrines, what we are persuaded are commandments of men, and so "make void the Word of God by their traditions." If Baptists were to unite with Congregationalists, it would be something "*new* under the sun." We are charged, moreover, with exclusiveness and illiberality, because we refuse to admit to the Lord's Table in the churches of our order, those who are Congregationalists. We should "bear and forbear," with them. They will, and do receive Baptists to the communion of the Lord's Table, but we will not reciprocate their Christian courtesy, and hence they and we remain separate communities.

This seems to be a grave error on our part, but a little examination will suffice to show the reasons which make us refuse to deal with them, as they say they are willing to do with us. It results simply from the fact that we regard agreement in sentiment in regard to the ordinances of God's house, as a necessary prerequisite to harmonious church fellowship, and peaceful Christian coöperation. "How can two walk together except they be agreed?" We believe in "one faith, one Lord, and *one baptism*." We believe the immersion of a saint in water in the name

of the Trinity, upon a profession of his or her faith, and by a proper administrator, to be that "one baptism;" and hence we dare not recognize anything else as valid gospel baptism, even though the person who had submitted voluntarily or involuntarily to another form of administration, should honestly and conscientiously think himself truly baptized. Furthermore, we believe baptism to be a public profession of faith in Christ, of fidelity to Christ, and trust in Him—a "putting on Christ;" and finally, that in the apostolic age none were admitted to the communion of the Lord's Table until they had been baptized for "the answer of a good conscience." Our objection to receive Congregationalists into our churches or to commune with them at the Lord's Table, lies against their baptism rather than their Christian characters. We do not deny their Christianity, but we do deny their baptism. The difference between them and us in such a case is clear as noonday. They do not deny—Mr. Wood does not *attempt to deny*—that *we* are baptized and that immersion is valid baptism; otherwise they would no more invite us to their communion than we will invite them to ours; for, as Mr. Wood says in his letter of the 30th of August, to which I have made reference; "when we conceive a believer to be unbaptized, *we* insist on baptism as

well as *you*.” Hence it will be seen, that Baptists, in refusing to receive Congregationalists or Pedobaptists into their fellowship, are acting upon the same principles precisely as those which guide Pedobaptists themselves. The following quotations will serve to set this point in a still clearer light. The justly celebrated Dr. Campbell, who for many years edited the *British Banner*, one of the organs of the Congregational body in England, thus gives expression to his opinions upon this matter; let the Congregationalists mark his language :

“On the subject of communion our mind is as fully settled as upon any subject within the whole domain of Revelation. There may be some dispute both as to the subjects and the mode of Baptism; but as to the thing itself, in our view, among men thoroughly candid, well-instructed, and free from prejudice, there can be none. As we read the New Testament, baptism was in every case, as to adults, administered previous to fellowship. It was in every instance, a matter of course—a necessary and uniform accompaniment of penitence and faith, and, indeed, the public profession of them. In this matter we have ever viewed Mr. Kinghorne as entirely correct, and Mr. Hall as entirely wrong. Never, perhaps, was there such an expenditure of argument the most seductive, and eloquence the most overwhelming, in defence of a point so utterly untenable. The spirit of Hall is noble and generous, but we have ever thought that he illustrated these attributes at the expense of inspiration. We should have

thanked Mr. Hall for his generosity and his Catholicity, in offering to admit us ‘unbaptized,’ to the table of the Lord ; but we should, at the same time, have declined to be admitted on such terms, considering it an indignity, if not an insult, rather than Christian forbearance, or ecclesiastical courtesy. We should have, *in toto*, disputed his broad principle, that ‘nothing is to be considered a condition of fellowship below, that is not equally a condition of fellowship above.’ We should promptly have entered our protest against discussing the subject on this celestial altitude, and, descending to the earth, have hastened to institute an inquiry as to how the Apostles proceeded.”

The Rev. F. G. Hibbard, of the Genesee Methodist Conference, makes the following remarks in his work on Christian Baptism, on page 174 of the second part. We give the paragraph entire, from which, when contrasted with the language of Dr. Campbell, it will be seen how precisely Pedobaptist divines agree with us in thinking, that it is but consistency on our part, to exclude from the Lord’s Table those whom we regard as unbaptized. The following is Mr. Hibbard’s language :

“Before entering upon the argument before us, it is but just to remark that in one principle, the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the Table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider is essential to constitute visible church member-

ship. This also we hold. The only question, then that here divides us, is, 'What is essential to valid baptism?' The Baptists, in passing the sweeping sentence of disfranchisement upon all other Christian churches, have only acted upon a principle held in common with all other Christian churches; viz., that baptism is essential to church membership. They have denied our baptism, and, as unbaptized persons, we have been excluded from their table. That they err greatly in their views of Christian baptism, we, of course, believe. But, according to their views of baptism, they certainly are consistent in restricting thus their communion. We would not be understood as passing a judgment of approval upon their course; but we say, their views of baptism force them upon the ground of strict communion, and herein they act upon the same principles as other churches, *i. e.*, they admit only those whom they deem baptized persons to the communion table. Of course they must be their own judges as to what baptism is. It is evident that, according to our views of baptism, we can admit them to our communion; but with their views of baptism it is equally evident that they can never reciprocate the courtesy. And the charge of *close communion* is no more applicable to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles as it is with any other Protestant churches, so far, I mean, as the present subject is concerned; *i. e. it is determined by valid baptism."*

Mr. Wood, charges it upon us that we make the *mode* of baptism our leading peculiarity, and inscribe it upon our banners; and then asks, with an air of

confident assurance, "Does not every one, on hearing their name, think of that as their chief distinction?" after which he adds, "Our Baptist friends surely cannot say 'We are of Paul,' for Paul says, 'Christ sent me not to baptize but to preach the gospel;' neither can they say in this respect, 'We are of Christ,' for 'Jesus himself baptized not.' Mr. Wood talks here about the *mode* of baptism, as if of very small importance.

The mode is essential to the existence of the ordinance. The word *baptismos* signifies mode, and nothing else. It means, as all Greek scholars of any note are agreed, *immersion*; consequently, where there is no immersion, there is no baptism. "Immersion is as indispensable to baptism as roundness is to a ball." We are very far from thinking, that every one on hearing the name of our denomination thinks only of our mode of baptism. Nay, we do not believe that Mr. Wood himself invariably thinks of this when he reads of us, or hears the term Baptist used. The thing is incredible. We might as well retort and say that Congregationalism—*i. e.* the Congregational form of church government—is the leading peculiarity of the body to which he belongs—that they inscribe it upon their banners, and ask with equal propriety, "Does not every one on hearing their name think of

that as their chief distinction?" We might on such grounds follow up the inquiry by saying, in this respect, our Congregational friends cannot say "we are of Paul," or, "of Christ," for neither of them said much about Congregationalism, as the proper form of church organization. The charges of *straitness*, *illiberality*, *bigotry*, and *exclusiveness*, vanish into air upon investigation. On p. 10, the author inclines to the opinion that while, as he thinks, Baptists preach too frequently upon the subject of baptism, Pedobaptists have erred in the opposite direction. If so, let them see to the amendment of their course. We are perfectly willing. Let us assure our author, however, that the reason why we preach so often, and so confidently upon the subject, as we do, results from the fact that we are fully persuaded of the unscriptural nature of pedobaptism, and of its pernicious and ruinous tendencies, and the importance of inculcating correct views, upon a subject of such grave import. He cites the conduct of Dr. W——, of M——, that, of a neighboring minister, and *his own*, to prove how seldom Pedobaptists preach on baptism.

Well, on this subject my brother must be the best judge of his own course, and I will not presume to dictate to him how often or how he shall preach on this or that subject, lest he should fail to thank me

for my pains ; and I must be allowed to be judge of what course I should pursue.

The pew comes in for its share of the blame on pp. 11 and 12, as well as the pulpit, and the members of our churches are set forth as in some cases even outstripping their pastors in zeal for the diffusion of their denominational sentiments. And it may be that our brethren are *sometimes* overzealous in this matter. But the charge of killing our revivals thereby is altogether overdrawn. On this point we appeal to the Christian candor of those who know the facts connected with the history of the revival of 1856. It is possible, also, that our zeal in contending earnestly for that which we believe to be God's truth, in opposition to human errors, may have led some *un*-reflecting persons to imbibe the idea that we regard baptism as a saving ordinance ; but where this has taken place it has been their unwarrantable inferences, and unjustifiable conclusions, rather than our teaching, which led them to entertain such an erroneous idea in regard to Baptists. The following startling statements are made on p. 13, as a sort of finishing stroke, under his first major charge and as a corroboration of its truthfulness :

“I have reason to know, moreover, that while, in common with other religious bodies, the Baptists regard adult baptism

as involving a profession of faith in the Lord Jesus Christ, cases frequently occur, in which parties are urged and hurried into immersion, as if that were the one thing needful. Two persons in my congregation, and one, a member of another Christian church in the town, are my witnesses in this indictment. One of them, a lady, was immersed when a girl of thirteen years of age, by a minister in England, who never asked her any question whatever. Another, quite a lad at the time, was immersed, after much persuasion, in K——, C. W., contrary to his own convictions, which were so strong that he could not be induced to sit down at the Lord's table; and alas! subsequent life has shown his unfitness. The third, after much importunity, was at last persuaded to 'take up the cross,' the motive urged being that he would thus obtain peace of mind. I ask again, what impression are these things likely to produce? Is there no danger in assuring a congregation that immersion will confer 'salvation from *doubt*,' as was recently done, of some poor, unlettered hearer being misled? Is this giving the trumpet a certain sound?"

When I had progressed thus far, with my reply, I felt it my duty to pause, and address a respectful note to Mr. Wood, requesting him to inform me of the names of the parties whose cases he had brought forward. He replied, giving the young man's name, who after being baptized into the fellowship of a Baptist church did not feel that he could partake of the Lord's Supper. Well, and what of it? Is *this* to be regarded as a general occurrence amongst us?

In my experience as a pastor during ten years, I have never known such a case, notwithstanding I have baptized nearly 600 persons. Besides, the case was otherwise an extraordinary one, inasmuch as the man who had baptized the youth, was dismissed from the pastorate after he had been settled nine months, on account of his precipitant and irregular conduct; and that too by a majority of 60 to 20. But, *what of it?* The young man went forward in baptism willingly, and then, held back from the communion.

Whose fault was this? Perhaps that of the church, but more likely his own. Now I ask, is this fair—is it honorable—is it doing as one would wish to be done by; to lay hold of some instance like this, and hold it up before the public, as a specimen example?

The name of the lady who was baptized at thirteen years of age, whose case is brought forward, Mr. Wood says he is not at liberty to give; “but it begins with H”—that she is a member of his church, “has three children and is a woman worthy of (his) confidence!” He states in his note to me, that *he* does not know the minister’s name who baptized her, and *she* does not know his name *herself*, as “she only went with her friend, never having spoken to the minister before.” Here again, we have a most extraordinary case brought up. Either the girl was a stranger in that place, or the

minister was, for she had never spoken to him before.

We do not know certainly that he was a Baptist at all, only *she says so*, and Mr. Wood reiterates it, while neither can tell the man's name. I give it as my candid opinion that the minister was *not* a Baptist, but one of those who believe in baptism for the remission of sins, and who practise immersion.

The third case adduced, rests on as good a foundation as the two foregoing. I know the man, who is charged with having said that "immersion would confer a salvation from doubt," and I do not hesitate to pronounce the statement *a gross perversion of the truth*. The remark was made in my hearing, and that of hundreds who can attest that it was simply *this*, and nothing more, viz.: "That when a person was immersed he had no longer any doubts about baptism: that it was a salvation of those from doubt, who had once submitted to it, *as regarded their having been baptized*; as scarcely one out of five hundred doubted that immersion was baptism." The poor unlettered hearers, who were misled by this very plain remark, belonged to Mr. Wood's congregation, who gave him as I suppose a wrong version of the remark. There was no uncertain sound given on that occasion—no jesting or fanciful allusions were

resorted to ; all was solemnity, and none could fail to see the truth who were in that assembly to which the foregoing remark was made, but those who looked through the green goggles of prejudice.

At the close of p. 13, of his "manual," the author charges it upon the Baptists, in his second preliminary remark, that they "often adopt a style of argument upon the subject of baptism which is neither kind nor convincing," and writes as if we were accustomed to make the subject one of trifling, banter, or dogmatism. Now, as a general remark, this is slanderously untrue. Baptists regard the ordinance as one of great solemnity and importance, and insist that discussion in regard to it should be conducted with becoming seriousness. If instances of a contrary character have at any time been witnessed, they are manifestly exceptional cases, of which no high-minded controversialist would for a moment think of availing himself. As to the charge of dogmatism, I beg to remind Mr. Wood that if dogmatism means great positiveness of assertion accompanied with feebleness of argument and meagre proofs, he has special reason to be somewhat chary of offensive words on this point.

Take the following extract from the pen of the editor of the *Christian Messenger* in proof. The

editor listened to Mr. Wood when delivering his lectures. The following is his language :

“The Congregational pastor is very solemn, but at times very bitter, and often boundlessly dogmatical. We have noticed that he is the most dogmatic, when he has the least ground for dogmatism. It has amused us greatly to see what a very curious effect immersion has upon his mental volitions and feelings. If he comes near the baptistery, or the river, and begins to speak of persons being dipped into water, it touches some inward spring of his mind, which produces instant perturbation, and he cannot be composed and generally uses language he ought not to use. We would advise him to be calm, because he never can disprove immersion by mere noise of voice, or warmth of temper.”

The correctness of the above critique will appear abundantly plain to any one who reads the Lectures. We protest against the use of mere assertion in controversy, as earnestly as men can, and as to hard words—charges of ignorance—want of conscientiousness and candor, they require to be very sparingly used on both sides. The opinion of the late Dr. Cox, of Hackney, which is quoted and italicized, may be taken for just what it is worth. We shall not trouble ourselves with a defence of his conscientious opinions. There is too much truth we fear in the

sentence from Dr. Cox's pen, and in the remark of the good lady, made to Mr. Wood personally, viz., "that many were convinced, but were deterred from changing their relations by the thought of having to be immersed."

On p. 15, the author makes a great ado about unsuccessful attempts, which have been made to convert him to Baptist views, by tracts sent to him anonymously, and of one tract in particular, which was left at his door, with the unexceptionable advice written upon it—"read this with prayer."

Lest Mr. Wood should feel himself too much flattered by these proselyting attentions, I will take this occasion to inform him that the tract in question was left in his way by a poor but worthy colored brother of this town; and I trust that he will excuse the indiscretion of the act in view of the evident sincerity of the intention. It is probable that most of the efforts at proselyting the reverend gentleman, by which he has been either elated or disturbed, might be traced to a similar source.

Grievous fault is found with the style of argument adopted by our brethren, both in writing and preaching, when defending Baptist views and we are charged with assuming an air of infallibility, and being extremely impatient of contradiction. It is

enough to sicken the soul of a saint, to read such idle and invidious remarks.

This juvenile polemic, who sets himself up to lecture all Baptist authors, and preachers, as to how they should write and reason, calls Dr. Carson and Alexander Campbell to a severe account, for the use of certain words and phrases, which he has culled with care out of their writings—or some one else for him. I have a few remarks to make concerning these two masterly writers. Carson and Campbell were both trained, and educated, among the Presbyterians, and both were originally Presbyterian ministers, the former having labored in Ireland, the latter in Scotland. At one period of their lives, they were both as staunch advocates of infant baptism as Mr. Wood himself, and both were talented men; but in time, both saw the error of their teaching, and came over to the Baptists. Carson lived and died a Baptist. Campbell still lives and is not a Baptist, as, for reasons I need not here enter into, the Baptists in the United States withdrew the hand of fellowship from him, many years ago. He still believes immersion to be the only proper baptism, however. He was the founder of the sect known as “The Disciples.” We do not acknowledge him or his followers as Baptists, and hence neither choose to be blamed for his faults, nor

compelled to apologize for them. Carson does not require my pen to defend him, and his work on Baptism is an unanswerable argument which defends itself. Carson was a giant in controversy, as Drs. Beecher and Wardlaw found to their cost, and Mr. Wood will find it an easier task to find here and there some severe expressions in his work on baptism than to answer his masterly arguments and overthrow his irrefragable proofs, that immersion is the only proper baptism, and believers are its only proper subjects.

It must, indeed, be admitted that in such writers as Carson there is sometimes a seeming severity. After, however, extracting all the severity that is to be set down to the account of their facts and their logic, the residue may, perhaps, be fairly attributed to their habits of controversy formed in the Pedobaptist churches from which they took their exodus; for, Baptist writers, who were Baptists from the first, are always exemplarily mild. Should our worthy brother, for example, the pastor of the Congregational church in Brantford, ever become a Baptist (an event not at all improbable, since he has got to investigating the subject in controversy between us), he will probably illustrate the difference between a proselyte immersionist, and one "to the manor born." But

let us hear the said Carson in his own vindication.

In his second reply to President Beecher he says :

“After all his complaints about a bad spirit, it is amusing to consider the gross manifestations which he affords of this himself. In all I have ever written I defy my adversaries to point out one particle of a bad spirit. My severity respects the execution of the work before me, and my censures are preceded by proofs of the thing condemned.

“Justice to the truth, demands the exposure. But what spirit is indicated by such expressions as, ‘the guise of zeal for the glory of God.’ ‘Being determined not to admit the truth, he did the only thing that remained, first to misrepresent, and then to deny it?’ If this is not a bad spirit, what will indicate a bad spirit?” *

It may be edifying now, if not refreshing, to turn from the severity of converted Pedobaptists, to examine the soft vocablulary of some who have remained Pedobaptists. To this examination we are invited by Mr. Wood’s remark on page 15, “No more striking contrast can be conceived than is presented between the style of Dr. Carson and that of his

* Carson on Baptism, page 494.

opponents" (Dr. Beecher for instance), "and indeed of Pedobaptists generally."

The following specimens will sufficiently illustrate the truth of Mr. Wood's remark. Indeed, his remark is perhaps truer than he himself was aware in making it. The contrast between Dr. Carson's language and what follows is *very* "striking."

The Rev. Dr. Featly wrote a work on baptism, containing 2207 pages. The following was its title: "*The Dippers Dipt, or the Anabaptists ducked and plunged over head and ears,*" etc. Under this comprehensive, expressive, and most Christian title, the Doctor undertakes to prove that the *Anabaptists*, as he was pleased to call the Baptists, were: "1. *An illiterate, and sottish sect.* 2. *A lying, and blasphemous sect.* 3. *An impure, and carnal sect.* 4. *A cruel, and bloody sect.* 5. *A profane, and sacrilegious sect.*"

Another work, published in London in 1653, by the Rev. Richard Carpenter, bore the following very complimentary title, to say nothing of its contents, some of which deserve to be called scurrilities. "*The Anabaptists washed and shrunk in washing!*"

Any number of pages might be filled with similar *suavities* on the Pedobaptist side of this controversy. But the foregoing extracts are sufficient to show that the works that have been written against us are by no

means faultless on the score of Christian courtesy. To this remark, I am sorry to say, the latest and leanest of all those works forms no exception. Of this we shall have painful proof a little further on.

The third major charge contained in "Lecture I.," is found on p. 16; and is to the effect, that "the conscientious convictions of Christian brethren should be so respected, as never to be made the subject of ridicule, however much we may differ from them." Under this general statement, exception is taken to the use of the terms "baby baptism"—a "sprinkling," etc., and it is alleged, that our people are very apt to be merry at the sight of a sprinkling or a baby baptism "especially if the baby should cry." We fear all this is true; but while I would be as willing to condemn ridicule of sacred things, or things conscientiously, though erroneously, regarded as sacred, as any one, yet I cannot see why Mr. Wood should fall foul of us for calling a baby a *baby* or a sprinkling a *sprinkling*. As well might we murmur against our opponents for calling an adult an *adult*, or an immersion, an *immersion*. Sprinkling is sprinkling, and a child may lawfully be called a babe or a baby.

It is evident that for years past Mr. Wood has been "lying at the catch" and carefully treasuring

up every hearsay story which tattlers, talebearers, or novelty-maddened gossips, have rehearsed to him about the Baptists, their sayings and doings.

From his Lectures, as printed, but more particularly as delivered (for he has taken care to expunge many of his most ridiculous expressions, and not a few of his most unwarrantable assertions), it is apparent that he must have been in the habit of making a memorandum of all such tales, stories, statements, and incidents, as he might hear or be made acquainted with, for the public edification of his people. But in turning his materials to account in the pulpit, we regret to say that he has been guilty of frequent, not to say habitual, distortion and misrepresentation. His story about proving the moon to be green cheese, and some similar stories, over which his righteous soul becomes indignant, and to repeat which makes him "fairly ashamed" are cases in point. He might have saved himself the trouble of preferring charges of indecency and profanity for some circumstance or occasion more worthy of his shamefaced modesty, and holy ire. It were easy for me to show, that many of his hearsay stories are gross perversions of the truth, but the game is not worth the shot. It is no difficult task to wrench a sentence out of its connection, and so present it as to make it ap-

pear in a totally different light from that in which it was originally used by its author. It requires no great amount of dexterity to do this. It is a matter of history that a certain infidel club which was wont to meet in Tammany Hall in the city of New York, did actually baptize a dog and give the symbols of the Saviour's body broken and blood shed, to a cat. In reply to the repeated demand of our differing brethren to adduce any positive proof from the Bible that infant sprinkling is forbidden, and the oft-reiterated remark that, "if there be nothing in the Scriptures positively and plainly *in favor* of such sprinkling, there is at least nothing *against it* of a positive nature, we did refer to the foregoing circumstance—the baptism of bells—the use of the wafer, etc., and asked whether any positive proof in so many words could be adduced from the Bible against such acts, at which all true Protestants and good Christians must stand aghast. This was "the very head and front of my offending." We say again there are as good grounds in the word of God for baptizing bells, as *babes*.

On this whole subject of self-restraint and candor, and avoidance of ridicule in controversy, I will only add that the Rev. Mr. Wood is the very last person to venture advice. In these respects he is an offend-

er beyond most of his brethren. In proof, I will now quote a passage or two from his Lectures with the preliminary remark that the peculiarly insolent *tone and manner* in which they were *spoken*, cannot be appreciated as they appear somewhat modified and softened in type. Mr. Wood says :

“The crowd of giddy young people, who usually flock to every immersion, care much less about the devotional parts of the service, or the sermon, than they do about the dipping of one or more persons into the water, with its invariable accompaniments. They go to *see*, not to hear. They want a good seat near the baptistery, commanding a full view of the sight of the evening. A back seat would be a cruel disappointment. Hence the restlessness often manifested till the preparations for the immersion begin, and then every one is attentive, every head is bent forward, every eye strained to see. And is it the solemn dedication of a soul to God that forms the attraction on the occasion? I trow not. Who will believe that such an audience as is sometimes gathered at a baptismal service, could be got together to listen to an ordinary discourse? No! without the immersion the sermon would be very stale, and hence the universal practice of presenting the Baptist side of the question on such occasions, thereby compelling those to *hear*, who come to *see*.”

Following the above choice specimen of controversial fairness and Christian charity and gentlemanly breeding, the author adds :

“Whether it be right to throw these *fictitious attractions* around the service of the sanctuary, and pander to what I cannot help regarding as a corrupt taste, *in some instances bordering on the immoral*, is not for me to decide.”

“*Oh, shame, where is thy blush!*”

As respects the short lecture which he gives his own people on page 18, because they *will go* to the Baptist chapel on baptismal occasions, it may be allowed to pass for what it is worth.

We judge, however, that it will produce a contrary effect to what the author desires.

There is no danger of the “Baptist’s friends being left more to themselves on such occasions,” notwithstanding this earnest exhortation to Pedobaptists to stay away—neither is there any likelihood that the Baptists will find discoursing on immersion “an unprofitable business,” and let it alone. We defy all the Pedobaptist ministers in Christendom to keep away all their hearers and members from our chapels at these particular times.

The author’s last preliminary remark in this lecture is, that “great injury is often done to the cause of truth in this controversy by raising false issues.” He contends, that, “the real point in dispute, is not unfrequently altogether lost sight of, in a labored

argument, in proof of what no one disputes for a moment." He affirms that "the real point at issue, is not whether *baptizo* does not often signify immersion"—he himself admits it does—but, "whether it ever signifies anything else," and whether, "if it can be proved to have signified invariably to immerse in the classics, is it certain that it retains that signification in the New Testament?" He says, hypothetically, that if it can be proved, as he believes it can be, that "it is ever used in the classics in the sense of to dip partially, etc., the corner stone of the Baptist theory is gone."

When he comes to prove this, we shall be prepared to examine his quotations, and till then we forbear. He asserts that many words originally found in the classics, receive, on their introduction into the New Testament, an entirely different meaning. He instances *ecclesia*, which, as he says, is used "*in one of its original senses, in Acts xix. 41, of a disorderly assembly*, receives usually the special signification of a church—an assembly of Christians—one entirely new. So *eulogeo*, in the classics, signifies to speak well of; in the New Testament, *to bless*."

The word *ecclesia*, in its etymological structure means *a called, select assembly*, as all the respectable lexicons that I know of define it: as Liddell and

Scott, for instance, “*An assembly of the citizens summoned by the criers—the Legislative Assembly,*” etc. The celebrated Trench in his synonyms of New Testament, remarks :

“*Ecclesia*, as we all know, was the lawful assembly in a free city, of all those possessed of the rights of citizenship, for the transaction of public affairs. That they were *summoned* is expressed in the latter part of the word ; they were summoned *out of* the whole population, a select portion of it, including neither the populace, nor yet the strangers, nor those who had forfeited their civic rights : this is expressed in the first.”

This view of the word utterly forbids its application to a “mob.” A recent writer remarks upon this word as follows :

“The word *ecclesia* occurs in Acts xix. 32, 39, 40. It appears, at first sight, to one who is more familiar with the English translation than the Greek text, to include, and to be synonymous with the “concourse” or “mob of wild pagans making an uproar in the theatre at Ephesus.” But a more careful reading will dispel this illusion, and show that the word *ecclesia* does not include the whole motley mass who rushed together on that occasion.

“There are some half dozen Greek words applied to this gathering, the exact meaning of which it is impossible to express by corresponding words in any translation, some of which are capable of being translated ‘mob.’ But *ecclesia* is not one of them. A mass of people (*ochlos*) rushed into the theatre, with which

the *ecclesia* was 'mixed up,' not merely 'confused,'—verse 32. The *Grammateus* (Recorder, Mayor)—verse 35—did not address the mass, but quieted the mob, appeased them, and then said *Andres Ephesioi*, 'Citizens of Ephesus,' addressing the *ecclesia*. Referring in their hearing, to the mixed mass of craftsmen, workmen and Jews, gathered before him, he called it a *stasis*, a 'sedition,' and a *sustrophe*, a 'mob,'—verse 40. But it was not the mob which he presided over, which he respectfully addressed, and dismissed, as having no jurisdiction over the matter of Demetrius' affair—it was the *ecclesia*. That was as distinct from the mob, as the legal voters of any city, or its Common Council, are distinct from a concourse of people."

This criticism, if correct, blows to the winds the remark that *ecclesia*, in one of its original senses, means, a *disorderly assembly*, and is used in this sense in the 19th of Acts. As to the remark about *eulogeo*, it is scarcely worthy of any serious note here or elsewhere. When Mr. Wood proves a change to have taken place in the meaning of *baptizo*, it will be time enough to offer rebutting testimony.

We are well enough aware that in the disproving infant baptism, we have more to do than to prove believers' baptism, and Baptists knew this before Mr. Wood was born. When we prove, however, that the very language of the Commission excludes all from receiving the rite of baptism, who are incapable of exercising faith; and that believers *alone*, are the pro-

per subjects, we disprove the fitness of infants to receive that rite.

There is in the practice of infant baptism, something which is antagonistic to believers' baptism, inasmuch as if infant baptism were to become universally prevalent, it would annihilate believers' baptism altogether. Any one can see this at a glance. We are not justly chargeable with using either sophisms or fallacies upon these points, and we will take care that when we are unjustly charged with either, we will not submit in silence.

We understand the point in dispute, as well as our opponents, and shall endeavor to keep it before our readers.

This closes our review of the first lecture, and those who have read the lecture, and our reply, will admit that we have followed the author closely throughout all his remarks, and have not failed to meet each, and all of his charges, and attempts at reasoning, in *an open, straightforward, and candid manner.*

LECTURE II.

THE MODE OF BAPTISM.

“He that is first, in his own cause, seemeth just, but his neighbor cometh and searcheth him.”—PROVERBS, XVIII. 16.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.”—COLOSSIANS, II. 7.

“Truth crushed to earth, will rise again ;
The eternal years of God are hers,
While error, vanquished, writhes in pain,
And dies amid her worshippers.”

It is a fact worthy of note, that there is scarcely any system of error afloat in the world in our day which has not incorporated with it more or less truth to give it currency. Many illustrations might be given of the truth of this remark, but these are unnecessary, as a moment's reflection will suffice to suggest them to the intelligent reader.

Truth and error are strangely blended together in

most of the religious systems of our times. The Pedobaptist creed is no exception to the foregoing remarks, and the lecture upon which we are now about to animadvert, is a pointed illustration of the fact that *error* is often taught and set forth in such a plausible way, as to render its detection and exposure a pains-taking-task.

On reading the first page of Mr. Wood's second lecture, we find little or nothing from which we have any wish to dissent. The lecture opens in a *pious* strain, and the first two paragraphs contain remarks which we wish all professing Christians would ponder with becoming seriousness and attention. These paragraphs are merely introductory, of course, and therefore in the succeeding one the author plunges at once into his subject without further exordium.

The texts chosen to head his lecture are Luke iii. 16, and Acts xi. 15, 16, and Mr. Wood endeavors to turn the phraseology of those verses, as they stand in our received version, in favor of his own position, by asking what would be the impression produced on the minds of a "simple unbiased inquirer, by these passages concerning the mode of baptism, supposing he should *light* upon them. He repeats the question as though it were unanswerable, and then asserts, in the most positive manner, that the plain reader could

not for a moment imagine that immersion was the mode of baptism indicated in these passages; nay, more, he tells us that he doubts whether Baptists themselves could differ from him in this opinion! Such is his "opinion," to which much deference is due. But it is, after all only an *opinion*, and ours is exactly the contrary. He thinks he sees grounds for this opinion in regard to the Baptists, however, in what he is pleased to term "their extreme anxiety to obtain a new version of the English Bible, in which the word *immerse* shall be invariably substituted for baptize;" and he declares that we are evidently confident of no great amount of success in converting the world to our opinions so long as the present version remains the version of the people. Here is a brace of blunders. 1. He asserts that the Baptists as a body are extremely anxious to obtain a new version of the Bible, etc. This is totally incorrect, and I am utterly at a loss to understand how Mr. Wood could be ignorant of the fact, that only a part of the Baptists have gone in favor of the revision movement, especially when the following truthful statement appeared in the columns of the Canadian Independent, the organ of denomi- tion in Canada—copied from the Oberlin Evangelist only a few weeks prior to the delivery of his lecture.

“As we understand the matter, about half of the Baptist denomination have all along disapproved of this Union and its professed object. So have all other religious denominations; yet they have wisely left it to be tested by divine Providence, on the principle that if it be of God, we cannot overthrow it; if of man, it will surely come to naught of itself; or rather, of God, through his over-ruling providence.”

The Bible Union has met with no more steady opposition than from a portion of the Baptist people, and the Baptist press, from the very beginning. Indeed so universally did the Baptist papers of the States take ground against it, that the society was constrained to originate an organ wherein to publish papers and documents, which otherwise would not have found their way to the public eye. Some of the very men who are employed by the Bible Union in making revised translations, are Congregational ministers. Let us hear no more, therefore, hereafter about the new revision as being a Baptist work solely.

We use, and will continue to use, the same old-fashioned English Bible as our Pedobaptist brethren. We know it has its faults; but with all its faults, as a translation of God's word, we love it still, for its hearty English, and for its general fidelity to the inspired original.

2. *We are confident* of a very large amount of suc-

cess in converting the world to our opinions, even with our present imperfect translation—faulty as it is; indeed we are sanguine that the day is not far distant when infant baptism will be numbered among the things that were; and when all Bible Christians will be Baptists.

But is it quite certain that no plain reader, and no Baptist even, would ever think of the idea of immersion as the mode of baptism, as he read Luke iii. 16, and compared it with Acts xi. 15, 16, or, as Mr. Wood had it in his lecture, as *delivered*, Acts i. 5, compared with Acts ii. 1–4?

We know that the word baptize is not a translation of the original word, but is simply the Greek verb anglicized, and that it leaves the English reader, who is a Baptist, on an equal footing with the Pedobaptist reader; but we dissent *in toto* from the gratuitous assumption that no one—no, not even a Baptist—would ever think of dipping, or overwhelming, as he read and compared these passages. True, the “plain reader” reads in Acts i. 5, that “John did baptize with water,” but he reads prior to that, in Mat. iii., 6, that the people whom John baptized were baptized by him “*in Jordan*, confessing their sins,” and his plain common sense tells him, that John did not, and could not, baptize *with* a river, while he could immerse *in* it.

The same plain reader reads in our English version, in Mark i. 5, that the people who came out to John to be baptized of him, "were all baptized of him *in* the river of Jordan, confessing their sins," and he thinks that "*in the river*" means "*in* the river," not *at* it, or *with* it, and hence concludes that John must surely have immersed the people, as on any other hypothesis his baptizing in the river seems quite unintelligible language.

Thus we think the plain reader would be far more likely to become a Baptist, than a Rhantist, by reading Acts i. 5, and comparing it with Mark i. 5, and Mat. iii. 6; and in this very way, in fact, many a plain reader has been led to embrace the Baptist view of the subject.

"You will remember," says Mr. Wood, on p. 21, "that our translators have wisely *transferred*, or anglicized, the original word *baptizo* to baptize, simply altering its final letter, instead of translating it." The author would have been nearer the truth, if, instead of representing the translators as having done so of their own free choice, as a matter of wisdom, he had informed his hearers and readers, that there was no choice left to them in the matter. They acted under the instructions of royalty, and the third rule of their instructions was, that in translating, "the old eccle-

siastical words were to be kept, *e. g.*, the word *ecclesia* was not to be translated congregation, but the "old ecclesiastical word" *church* was to be used.

So of *baptizo*; it was not to be translated immerse, which it as really means as *ecclesia* means congregation; but it was to be transferred.

"Fearing the wrath of the king," they dared not do otherwise than as ordered, and hence this version which was made under such distinguished Pedobaptist patronage, was given to the English-speaking portion of our race with such words as *ecclesia*, *baptizo*, and *episcopos*, untranslated. This conduct no right-minded man can justify so far as we can see. Such slavish attachment to the use of "old ecclesiastical words" must appear despicable in the eyes of all men of independent minds. Had our translators been left untrammelled and free, having no restraint, such as that contained in the third rule, imposed upon them, they would, doubtless, have translated the word *baptizo* to immerse, as their work gives plain and palpable evidence that *they* understood it to mean immersion.

The non-translation of the word employed by the Holy Spirit to designate the *action*, or, as persons call it, the *mode*, of baptism, has tended to bewilder the plain English reader in every subsequent age, and

cannot be justified upon any law of language, or any just principle of interpretation. Mr. Wood *assumes*, and asserts, that our translators knew the word in question to be susceptible of seven or eight different renderings, and gives "*immerse, sprinkle, pour, and cleanse*" as four of those different renderings.

This is an egregious mistake. Let him *prove* that our translators regarded the word as one, the meaning of which is indefinite. This is an assertion with a vengeance on his part, and it has a "suspicious look." But to proceed.

Mr. Wood says: "I have several remarks to offer by way of elucidating its meaning"—why did he not say *meanings*, if it have from eight to forty. I remark, he continues, "1. That water baptism is here (*i. e.* in Luke iii. 16, and Acts ii. 15, 16) spoken of as the inferior baptism, being nothing more than the emblem or representative of the superior baptism of the Holy Ghost.

"2. That the superior baptism must be supposed to indicate and fix the mode in which the inferior baptism shall be administered, unless there be evidence to the contrary.

"3. That the same word *baptizo* that is employed to designate the baptism of the Spirit being invariably used to designate the baptism of water, we are shut

up to the conclusion, that the mode of the former was intended to regulate the mode of the latter, and

“4. That the baptism of the Holy Ghost was performed by an affusion of his Divine influences, and not by an immersion in them.”

The author persuades himself, on p. 24, that these four positions make his argument complete. His first position needs no comment or remark from me. His second position is unsound. John's baptism was not a type of the Spirit's baptism, and to argue that the mode in which the latter was administered determines—the mode of the former, proves too much for our opponents.

This method of trying to make water baptism the symbol of the baptism of the Spirit, is artful and plausible in Mr. Wood, but it is not original. He must have felt himself hard pressed for arguments when he endeavored to manufacture one out of such slender materials.

His third remark, and his reasoning under it, involve a palpable fallacy. He argues that we are to determine the nature of the action performed in water baptism by the exact manner in which it would seem the influences of the Holy Spirit were communicated. This is a grave error. We are to determine the nature of the action by the proper and ob-

vious meaning of the word used in regard to both—a point the consideration of which he seems anxious to postpone till the last possible moment, for obvious reasons. He leaves the meaning of that disputed word to be ascertained AT THE END of the discussion, so that he may, if possible, prepossess the reader in favor of his view of its meaning.

Upon the correct rendering of *that* word *baptizo*, the whole question of mode turns. Why beg the question by such expressions as: “my supposition leaves that,” *i. e.* the meaning of the word, “for the present unsettled.” “I *hope* to establish this point”—viz. the meaning of *baptizo*, “in the course of these lectures.” “If it be, etc., then the corner stone of the Baptist theory is gone”—“*I think I shall be able to show a similar change in the use of baptizo.*” “If the former were an immersion, so must the latter have been; or if the one were an affusion, so must the other have been.”

These *ifs* and suppositions, and hopes, of what our author “*shall be able to show*” are worthy of special notice. He is building on *assumption*, *supposition*, and *assertion*, notwithstanding he tells us, p. 14, “I ask no one to take my assertion for anything.”

His fourth remark before quoted, which is that the Spirit was poured out and not that the disciples were

immersed in his influences, by which he wishes to prove that baptism means a *pouring*, is a miserable subterfuge.

True, he quotes a whole string of passages in which the words, "pour," and "sprinkle," "shed forth," "come on," "fell on," occur; but they do not help his argument. I have spoken of the palpable fallacy of which Mr. Wood is guilty under his third remark, and which he follows out under his fourth, viz. his labored attempt to argue the mode of literal baptism, by a reference to the figurative use of the word as applied to the baptism of the Holy Spirit. Than this, nothing can be more erroneous. A writer on this subject very justly observes: "From the very nature and design of figurative language, the figurative, or spiritual baptism, must be taken from the literal, and not the literal from the figurative" as is attempted to be done by my learned friend. "The ground of the figure, must be laid in the *literal* acceptance of this term, or in the action which is thereby designated.

Hence the figurative import of baptism, as in all other cases of figurative language, must be conformed to the literal. We are not to learn what literal baptism is by looking at the figurative, but directly the reverse. Consequently the likeness which there is in

the two cases pertains merely to the effects of these respective baptisms. “As a person who is literally baptized, that is immersed, is completely surrounded by, and subject to, the element of water; so a person who is baptized in the Holy Ghost, is completely encompassed and subjected to his influences. The apostles, who eminently received this baptism on the day of Pentecost, were not only filled with the Holy Ghost, but buried in the wind and fire which were the miraculous symbols of his presence; or in other words, they were completely subjected both to his common and miraculous influences wherein there was a striking resemblance to the literal baptism, or burial of a believer in water. Hence the propriety of their being said to be baptized with, or more properly *in*, the Holy Ghost is obvious. But the mode of communicating the Spirit is not the thing intended to be described, but the effect of his influences when communicated. The communication of the Spirit is not only represented by affusion, or pouring out, but by a rushing, mighty wind—and hence upon the foregoing erroneous principle of interpretation, and fallacious method of reasoning, it might be as well argued that the mode of baptising must resemble a *rushing* or a *blowing* as that it should be sprinkling or pouring of water. Thus, the very extent to which the principle

leads, exposes its fallacy, for it is an axiom in reasoning that ‘an argument which proves too much proves nothing at all.’ Nor should it be lost sight of here, that the baptism of the spirit always denotes the abundance of his gifts and influences, and the overwhelming effect produced upon the subject, and not some *slight touch* of the divine hand. This circumstance therefore is sufficient to show that the allusion is to immersion and not to pouring.” What do Christians mean now-a-days when they pray as Mr. Wood prayed: “Baptize us with the Holy Ghost?” Do they mean to pray “Lord grant us a very little of the Spirit’s influence,” such as would be represented by a few drops of water—or do they mean “Lord grant us a copious outpouring and overwhelming descent of the Spirit’s influence? I affirm that when such a prayer is offered, the idea in the mind of him who prays, is that of copious outpouring or overwhelming of the Spirit, such as was seen and felt on the day of Pentecost, without the visible and miraculous accompaniments.

“The Spirit is indeed said to be shed forth, poured out, or to come upon men, because our minds are directed towards God as dwelling more especially in heaven, although he fills immensity.

“Hence the Spirit, when communicated or mani-

fested to men on earth, is said to be poured out etc. Not that there is any literal pouring out, for that would imply that he is material ; so that this phraseology is not intended to describe the mode of the divine communication and to indicate that there should be something answerable to it in the action which is performed in Christian baptism ; but he is said to be poured out in reference to the relative positions occupied by God and men, and this pouring out or communication of the Spirit is *in order* to his baptism, which is a different thing ; just as the water is poured into the bath for the baptism of the convert, which is altogether distinct from the baptism to be performed in it. The mode or manner of bringing the water into the bath does not determine anything respecting the mode of the baptism to be performed therein, any more than the mode of communicating the Holy Spirit determines the mode of his baptism.

Indeed Mr. Wood's argument, in respect to the alleged similarity between the baptism of water and that of the Holy Ghost, is nothing more or less than an abridgment of the argument drawn out in such formidable array by Mr. Ewing, and which Dr. Wardlaw, another Congregational champion, depends on, with all imaginable confidence.

In fact, this argument is the great stronghold of our

opponents, and is more effective with the illiterate, the unreasoning, and the unthinking, than anything that can be adduced on that side of the controversy.

“The common way in which the pouring out of the Spirit has been explained,” says a justly celebrated writer on this subject, “is inconsistent both with sound taste and sound theology.

“It mistakes the nature of figurative language and converts the godhead into matter. The opinion is founded on the egregious error which teaches that God is material, and that there is a literal pouring out of his Spirit which may be represented by the pouring of water.

“Our opponents understand the baptism of the Spirit to be a literal pouring out of Him who is immaterial. But though there is a real communication of the Spirit, there is no real or literal baptism of the Spirit. Let the reference in the baptism of the Spirit be what it may, it cannot be a literal baptism, because God is not material. We cannot be *literally* dipped into God or have him poured out on us.

“Pouring then, in baptism, even if baptism were pouring, could not represent the pouring of the Spirit, because the Spirit is not literally poured. When the Spirit is said to be poured, it is a figurative expression, to which there is nothing analogous in the manner of

the divine operations. What then, it may be asked, is the resemblance? Why is the Spirit said to be *poured*, if the *pouring* of water does not resemble it? The foundation of the figure is the very reverse of what is supposed. The Spirit is said to be *poured out*, not because there is any actual *pouring*, which is represented by *pouring out* water in baptism, but from the *resemblance between the effects of the Spirit and those of water*. Between the Spirit itself and water there is no resemblance, more than between an eye or a circle and the divine nature. Nor is there any resemblance between the mode of the operations of the Spirit and that of the influences of water. The Holy Spirit is said to be *poured*, because his influences or effects are like those of water, and because he is supposed to dwell above. The Holy Spirit is represented as poured out on the same principle on which God is said to have come down from heaven, or to look down from heaven, or to have hands and arms. It is in accommodation to our ways of thinking and speaking, not as expressive of reality. The Holy Spirit is figured as water, not to represent any likeness in him to water, just as God is figured as a man."

It is no way "unfortunate for the theory of immersion, that the application of the blood of Christ should

constantly be represented under the figure of sprinkling, the usual method of ritual purification under the Jewish ceremony," for while we read of the sprinkling of the blood of Jesus, we never read of one being baptized either with, or in that blood. That ritual purification was associated, in the mind of the Jew, with the sprinkling of blood and water and ashes, makes nothing whatever against immersion as the action of baptism, under the gospel dispensation.

The argument used on p. 24, viz. that the dispute which arose "between some of John's disciples and the Jews about purifying," shows that the Jews regarded John's baptism as a rite of purification, is feeble and far-fetched ; it is built on the "*supposition* that his act in baptizing and that of the priests in sprinkling the water of purification, bore a striking resemblance to each other."

The "*supposition*," that John's act in baptizing was the same as the priests' in sprinkling is altogether gratuitous. Surely it is high time that Mr. Wood should have done with these gratuitous hypotheses. We want *facts* and truths.

But Mr. Wood has made the astounding discovery that "immersion was neither required by the Levitical law in any case, nor is there any evidence that it was ever practised." This reveals his ignorance in a

very striking light—or if not his ignorance, his perversity.

We find, in Lev. xv. 5, that it was enjoined upon every person who had touched the bed whereon any one had lain who had an issue in his flesh, “to wash his clothes and *bathe himself in water*; and in v. 8, that if he that had the issue spit upon him that was clean, then the latter was to “wash his clothes and *bathe himself in water*,” and v. 13 enjoins on him who was cleansed from his uncleanness “to number to himself seven days for his cleansing, and wash his clothes and *bathe his flesh in running water* ;” while for various causes the same bathing in water is enjoined in the same chapter at vs. 10, 11, 21, 22 and 27, and also in Lev. xvi. 26, 28 ; xvii. 15, 16, and Num. xix. 7, 8, 19, which see at large. In all these passages those who had contracted ceremonial uncleanness were commanded to “bathe themselves *in water*.”

But it seems Mr. Wood was fearful lest these bathings *in water* should be mistaken by the “plain reader,” as being *immersions*, and he attempted to obviate any such unfortunate mistake, by the following *ex-cathedrâ* statement :

“The bathing of the flesh in water, sometimes enjoined, as

in the cleansing of the leper, was never performed in that manner; and even had it been, it would prove nothing in favor of immersion, since the word which expresses the act is not *baptizo*, but *louo*, to wash. Indeed, dipping would have been much more likely to have suggested the idea of some heathen lustration, rather than anything Jewish."

Astounding! Naaman, the Syrian, did not immerse himself *in* the Jordan, if the Rev. John Wood is to be believed; and even if it could be proved that he did plunge himself, it would prove nothing in favor of immersion, since the word which expresses the act is not *baptizo*, but *louo* "to wash." Let us look at facts. Elisha said unto Naaman, "Go and *lousai* wash (or bathe) thyself in Jordan seven times." 2 Kings, v. 10, Sept. version, verse 14. "Then went he down and *ebaptisato*, *dipped* himself seven times in Jordan."

Here the verb *baptizo* is used in v. 14, to designate the action commanded to be performed by the use of the verb *louo* in v. 10 in the Greek Septuagint. It is evident that Mr. Wood does not understand the meaning of the word *louo*, for he wishes to convey the idea that these bathings, enjoined by the Levitical law, were not immersions. We know that the verb *louo* is used in the Septuagint to designate the bathings spoken of in Leviticus and Numbers. We know

also that a person *may* bathe himself without performing an immersion. The question therefore is, does the bathing spoken of in Leviticus and Numbers mean immersion or not? We have seen that while *louo* was used by the prophet in the direction given to Naaman, as recorded in 2 Kings, v. 10, that v. 14 “tells us specifically *how* this washing was actually performed—*i. e.* by immersion,” the verb *baptizo* being used in the latter verse. This is a “*hard fact*,” which no amount of sophistry can set aside, as it shows that *baptizo* is employed to describe the act enjoined by the use of *louo* in 2 Kings, v. 10.

Trench, in his synonyms of the New Testament, says, on p. 215, when speaking of the verbs *pluno*, *nipito* and *louo*; “We have but the one English word, ‘to wash,’ with which to render these three Greek. We must needs confess here to a certain poverty, seeing that the three have severally a propriety of their own—one which the writers of the New Testament always observe, and could not be promiscuously and interchangeably used. Thus *plunein* is always to wash inanimate *things*, as distinguished from living objects or persons; garments most frequently.

“*Niptein* and *louein*, on the other hand, express the washing of living persons: although with this differ-

ence that *niptein* (which displaced in the later period of the Attic *nisein*) and *nipsasthai* almost always express the washing of a *part* of the body—the hands (Mark vii. 3), the face (Matt. vi. 17), the eyes (John ix. 7), the back and shoulders (Homer *Od.* vi. 224); while *louein*, which is not so much ‘to wash,’ as ‘to bathe,’ and *lousthai*, or in common Greek, *louesthai* ‘to bathe oneself,’ imply always, *not* the bathing of a *part* of the body, but of the whole; *léloumenoi to soma*, (Heb. x. 23.)”

We are able to make it appear from the best ancient authors, and the concessions of the ablest Pedobaptists, that the Jews understood these washings to which Paul makes reference in Heb. ix. 10, to mean *immersions*. Let the following quotations suffice:

“Every person baptized or dipped, whether he were washed from pollution, or baptized unto proselytism, must dip his whole body at one dipping; and wheresoever in the law *washing* of the body or garments is mentioned it means nothing else.”
—*Maimonides Mikva.*, chap. iii.

“Although the baptism practised by John and the apostles did not in all circumstances resemble those Jewish washings to which I have now adverted, yet it was precisely like them in that main particular of immersion in water.”—*J. J. Gurney on the Pecul. of Friends.* p. 61.

"Whenever, in the law of Moses, washing the flesh or clothes is mentioned, it means nothing else than the dipping of the whole body in the bath; for if any one dip himself all over except the tip of his little finger, he is still in his uncleanness."—*Maimonides Hilch. Mikva.*, chap. i., sect. 2.

"Dipping among the Jews was a national custom."—*Lightfoot's Works*, vol. i. p. 585.

"In the days of R. Joshua Ben Levi, some endeavored to abolish this *dipping*, for the sake of the *women* of Galilee, because by reason of the cold, etc. R. Joshua Ben Levi said unto them, 'Do you go about to take away that which hedges in Israel from transgression?'"—*Heiros Beracoth*, fol. 6, 3.

Maimonides, the Jewish author, and Joshua Ben Levi, the rabbi, ought to know more about Jewish language and customs than the Rev. J. Wood.

In regard to the washings mentioned in John xiii. 10, to which reference is made on p. 25 of the "Manual," we may quote for Mr. Wood's consideration the language of Trench :

"The foot-washing was a symbolic act. St. Peter had not perceived this at the first, and, not perceiving it, had exclaimed, 'thou shalt never wash my feet.' But so soon as ever the true meaning of what his Lord was doing flashed upon him, he

who had refused to suffer him to wash even his feet, now asked to be washed altogether; 'Lord, not my feet only, but also my hands and my head;' Christ replies that it needeth not this; Peter had already been made partaker of the great washing of that forgiveness which reacheth to the whole man; he was *leloumenos*, and this great absolving act did not need to be repeated, as indeed it was not capable of repetition."—*Syn. of the New Test.* p. 218.

We are informed on p. 25 that, "it will be seen by referring to Heb. ix. 10, compared with the 13th verse of the same chapter, that the 'divers washings' (baptismois) spoken of are said to have been performed by the sprinkling (rhantisousi) of the blood of bulls and of goats and the ashes of an heifer upon the unclean (v. 13)." No such thing can be seen unless through the distorting medium through which Mr. Wood looks. It is a very adroit performance, to refer us to this passage, and that other as above, and then gravely tell us, that these *washings* spoken of in Heb. ix. 10, are synonymous 'with the sprinkling of the blood of bulls and goats and the ashes of an heifer mentioned in verse 13 of the same chapter, just as if we had no Bibles and no eyes; or as if we must bow to the mere *ipse dixit* of a juvenile polemic, and receive as unadulterated truth whatever he is pleased to deal out to us for truth. Carson exploded the

foregoing absurdity long ago, as may be seen by a reference to his masterly work on baptism, pp. 404, 405, and it is unworthy of any serious notice here. The washings referred to by Paul, in Heb. ix. 10, are those to which we have made reference already, and they were called *divers* baptisms or washings because they were washings enjoined under *different* circumstances. The word *diaphoros* means "different." Can Mr. Wood make it appear that Paul conveys the idea of sprinkling and pouring and other applications of water by the use of the words *divers* baptisms or washings? Are not all lexicographers agreed in giving to *baptismos* the meaning of *an immersion*? The apostle tells us that there were under the law *divers* baptisms.

He tells us nothing more about these baptisms, but we are entitled to include among them everything that can come under the meaning of the word *baptismos*, and nothing more.

Having set aside the premises assumed on pp. 24, 25, we are now prepared to dispute the conclusions adduced from them, which are as unsubstantial as the "baseless fabric of a vision." From what we have before said as regards the literal and figurative use of the verb *baptizo*, we need not go into any lengthened remarks here to show that the figurative use of

a word can never be relied upon as fixing its literal signification ; and hence that the argument attempted to be palmed off upon us, that, “ the action of the Spirit’s baptism must determine that of baptism with water ” is a groundless fallacy. It would really seem as if Mr. Wood were ignorant of the figurative or metaphorical use of terms. We do not translate the word differently in any case, but allow it to have its legitimate meaning in each case when applied to the baptism of the Spirit, and that of John, simply contending that when applied to the baptism of the Spirit, the *word* is used in a figurative sense, inasmuch as there can be no such thing as a literal pouring out of the spirit. In the baptism of the Holy Ghost and fire, the whole house was filled and the apostles being in the house were surrounded and overwhelmed with the influence ; nay, more, they were all filled with the Spirit. The word baptize, is used in this case in reference to the *effect* and not to the *mode*.

The whole narrative is plain enough, even to the plain reader. We need no “ new version of the Greek text ” to aid our interpretation—we do not flee from a lion and meet a bear—we do not fall upon Scylla in attempting to avoid Charybdis, for there is neither a rock on one side nor a whirlpool on the other ; neither are we more easily satisfied with a

little of the Spirit's influence than a little water. Mr. Wood might have spared these impertinent allusions, and rhetorical flourishes.

On p. 27, Mr. Wood begins a disquisition upon Greek prepositions, in order to prove that the prepositions "*en*" and "*eis*" with which the verb *baptizo* is construed, ought not to be rendered by "*in*" and "*into*;" and that the preposition "*ek*," ought to be translated "*from*," instead of "*out of*." He admits, what he dare not deny, that "*en*" and "*eis*," mean primarily "*in*," and "*into*," but he endeavors to prove that "*en*," may be, and that Greek usage requires that it should be, translated, "*at*," and "*with*," and that "*eis*," and "*ek*," ought to be rendered *to*, and *from*, and he goes into the use of figures, to prove that "*eis*," is rendered "*to*," or "*unto*," in our English version about as frequently as "*into*," and that "*ek*," is rendered more frequently "*from*," than "*out of*."

Mr. Wood's whole treatment of this subject is deserving of the severest reprehension. It would disgrace the veriest school-boy learning in the elements of the Greek language. Our author either is not aware of, or else he has culpably disregarded, the *settled canons* of New Testament criticism and exegesis, in his glib and flippant discoursing on the

vital question of the signification of the prepositions in sacred usage. We would commend him again to his teachers, or to more faithful and competent ones. We do not deny that several prepositions above referred to have had a great variety of meanings *assigned* to them by translators and lexicographers. That is quite indisputable; yet each one of them has its proper and primary signification, and the truthful concession of our friend before quoted, as respects the primary meaning of the prepositions in question, is enough for our present purpose.

But *we* can resort to *facts and figures*, to show that the preponderance of evidence is in our favor, so far as the meaning and use of the Greek prepositions are concerned. The learned Dr. Valpy remarks on this subject, in his "Greek Grammar with additions by Dr. Anthon," on p. 204 :

"Twenty different meanings have been assigned to a Greek preposition; nor were those meanings marked with slight shades of difference; the same preposition has been made to bear the most opposite senses: *to* and *from*, *for* and *against*, *above* and *below*. Some successful efforts have lately been made to clear these perplexities. *One* primary, natural sense has been assigned to each preposition; *to that sense* may be referred all the other significations arising from analogical or figurative relations, easily flowing from it, and regulated by the case to

which the preposition is prefixed. From the combinations of the prepositions with the different cases arises that variety which forms one of the beauties of the Greek language. But that variety is consistent."

From the foregoing it will be seen that each preposition has its own primary and proper meaning, and that all other meanings are referable to that *one*, unless in some extreme cases.

Thus Dr. Valpy says of "*en*," that it is "joined in Greek with the dative only, this being the case that expresses that *in*, *on*, or *with* which, anything rests or remains." "The primary meaning of '*en*' is *in*;" after which, he adduces twelve examples in proof, and although in some of these examples "*en*" is translated *with*, the learned doctor shows that the idea is literally *in*—*e. g.* "*en stephanois*, adorned with chaplets (*i. e. in* an array or adornment of chaplets) *en Marathoni* at Marathon, *i. e. in* the plain of Marathon; *en oino*, at wine; *i. e. in the midst* of the festivities of the table."

From these examples of the use of the preposition "*en*" with the dative, as well as from hundreds of examples which might be cited, it will be obvious to the reader that the primary idea of the preposition "*en*" is that of being "encircled, surrounded, or inclosed *in*, or within, any given space," or element. Liddell

and Scott, whose lexicon is a high authority, give as the radical meaning of "*en*," "a being, or a remaining, within." This is its primary meaning when used in connection with verbs implying rest. No doubt Anthon is correct in his remark that "the means by which and the instrument with which anything is accomplished, are both put in the dative." Every Greek scholar knows that. Hence Liddel and Scott, when defining the meaning of "*en*" when used in connection with the *instrument of means*, and especially with a verb, give the following examples *inter alia*: "*En chesilabein*," strictly "to grasp it, so that it is *in* the hands;" and so in almost all cases the original signification is traced, to put *in the fire and burn*, *in fetters and bind*, etc. ! thus *en ophthalmois horan*, to see with eyes, *i. e.* to take the object in with the eyes.

Hence to be baptized "*en hudate*" must be rendered *in* water, not *at* water, or *with* water, or near water. Dr. Robinson shows, that as compared with "*eis*" and "*ek*," "*en*" stands between the two, "*eis*" implying motion "*into*," "*en*" "*in*," and "*ek*" "*out of*." Talk of numbers! Will the reader believe that in the first eight chapters of Matthew "*en*" is, in our English version, rendered "*in*," or "*within*," sixty-one times—"at," once, and "*with*," or

"*wherewith*," five times? This last includes Matt. iii. 11, where it is twice wrongly translated "*with*."

Throughout the New Testament as a whole, in which the word occurs about two thousand six hundred times, it is translated "*with*" one hundred and twenty-nine times, which is less than one in twenty, and in the great majority of these cases the distinctive sense of "*in*," or "*within*," can be most clearly traced.

As regards the use of the dative in connection with verbs implying the manner in which or the means by which anything is done, where no preposition is used, as in the *first clause* of the 16th verse of the third chapter of Luke, it is worthy of remark that Prof. Stuart cites the following illustration of the rule that "the manner in which anything is done is designated by the dative. They dip the wool *in* warm water" (*thermo*). What can be more in point than this illustration from Aristophanes as to the "precision of power, in connection with just these verbs, *bapto* and *baptizo*?" Here we have exactly the same construction in question, a dative without a preposition expressing the manner of the action mentioned in the verb, quite as clearly as if we should translate Acts xi. 16, "John baptized *in* water," as the construction is precisely similar. But if, in a case like this, the simple

dative may clearly indicate *manner*, how much more with the preposition "*en*" following such verbs as *baptizo*. "Can it be said with any approach to correctness, that, when such a preposition is used as in Matt. iii. 6; after a verb which it is admitted naturally, if not necessarily, signifies '*to dip*,' and before the name of a river, the manner of the action is *no further* designated? We have the primary meaning of the preposition in just that relation in which its signification is always the clearest (*i. e.* as to space or place), put in on purpose to certify to us that the natural meaning of the verb is intended here.

"When Aristotle says: 'And dipping it (*en oino*) *in* wine they drink it,' Prof. Stuart feels the force of the preposition, and acknowledges the necessity of just this translation."

Mr. Wood does not relish the idea of baptizing *in* the river, or of "coming up *out of* the water," afterwards; and hence his laborious attempt to explain away Philip and the eunuch's going into the water at all. It would be as correct, says he, to say, "They went down *to* and came up *from* the water." Let us try a few cases and see how they sound. "John was baptizing *to* Enon, *at* Enon," etc. "Baptizing *to* Enon because there was much water there!" "Baptized of him *with* Jordan." "Were all baptized by

him *with* the river of Jordan !” “ In those days came John the Baptist,” *at* or *to* those days ! “ The whole herd of swine ran violently down a steep place *into* (*eis*) the sea and perished *in* (*en*) the water.”

Ran down a steep place *near to* or *by the edge of* the sea and perished *at* the water, *with* the water ! Drowned on dry land *at* or *near to the* water, and yet *with* water, to substitute *with* for *at*. Could anything be more ridiculous and absurd ? “ And *at* hell he lifted up his eyes, and seeth Abraham afar off, and Lazarus *at* his bosom ;” or, “ *near to* hell, he,” etc., or by the *edge* or *side* of hell, he, etc., seeth Lazarus *near* or *by the edge* of his bosom. “ *En* ” is the preposition in both clauses of this verse. I might adduce five thousand examples to the same effect did my time permit and necessity require. What will the reader think of Mr. Wood’s statements, when I tell him that, by a careful examination, it has been ascertained that the preposition “ *en* ” occurs in the New Testament two thousand six hundred and sixty times, and that out of this immense number of occurrences it is translated “ *in* ” in our English version no less than in two thousand and forty-five instances ! and that in the remaining cases in many instances it should have been rendered “ *in*.” The original of Matt. iii. 11, reads, “ I baptize (“ *en* ”) water, not

with water. "He shall baptize you ("en") the Holy Ghost, not *at* the Holy Ghost, or *with* the Holy Ghost. Dr. G. Campbell remarks on this point: "So inconsistent are the interpreters last mentioned, that none of them have scrupled to render *en to Jordanee* 'in Jordan,' though nothing can be plainer than that if there be any incongruity in the expression '*in water*,' this '*in Jordan*' must be equally incongruous. But they have seen that the preposition *in* could not be avoided there without adopting a circumlocution which would have made this deviation from the text too glaring. *The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party.*"

Having spoken at such length in regard to the meaning and use of the preposition "*en*," little need be said in regard to "*eis*" and "*ek*;" for if, as we have shown, "*en*" means "*in*" when used with a noun in the dative, signifying the manner in which anything is done, of course the person or thing baptized *in* water or any other liquid, must necessarily be brought *out* of that element after the action is performed.

The primary meaning of "*ek*" is "*out of*," as all Greek scholars are agreed. We do not deny that all these prepositions are used in other senses, but we

contend that these prepositions are to be understood in their primary significations when construed with the verb *baptizo*, and it is quite idle to say that to translate "*en*" "*in*," whenever it is construed with *baptizo*, is to ignore all its other significations. Such is not the case. Before leaving this part of our subject, we must point out several more palpable blunders into which the author of the "Manual" has fallen.

1. On p. 28, Mr. Wood remarks.

"We come now to '*eis*' and '*ek*,' which in Acts viii. 38, 39 (the only instance in which they occur in conjunction), are translated '*into*' and '*out of*.' Upon these two prepositions our Baptist brethren build their argument for immersion, so far as the case of the eunuch is concerned. We are often pointed to the expressions referred to, as evidences amounting almost to demonstration, that he, at any rate, was immersed. 'They went down both *into* the water, both Philip and the eunuch: and he baptized him,' etc."

This is a gross mistatement. Baptists do not build their argument for the immersion of the eunuch upon these two prepositions exclusively, and Mr. Wood ought to know better than to make such an unguarded statement. We argue the immersion of the eunuch, and of every other person of whose baptism

we read in the New Testament, from the meaning of the word *baptizo*, and we refer to the eunuch "going down into" and "coming up out of the water," merely as corroborative evidence that an immersion took place. For were we informed that Philip *baptized* the eunuch, without anything being said about water, going into it, or coming out of it, we should still believe that the Ethiopian was immersed. The entire weight of the argument, therefore, does *not* rest upon the force of the prepositions employed. "One would think no one could fail to see that going down into the water, was only *getting into position* for baptism; and that coming up out of the water was only *leaving the stream* after baptism."

2. He falls into a second blunder in speaking of these prepositions on p. 29, where the following absurd statement occurs :

"The countenance they lend to immersion is much more in appearance than in fact; for, if '*eis*' and '*ek*' prove the immersion of the eunuch, they equally prove the immersion of Philip, since '*they went down both into the water.*'"

We really wonder that Mr. Wood should have ventured so silly a remark. And yet he has almost brought us to cease wondering at any absurdity

whatever. Like most of his feats of extravagance, however, this is not original.

To any reader of mere common sense, the words, "*He* baptized *him*," show plainly that the eunuch alone was baptized, although, in order to this being done, "*both*" had to go "*down into the water*."

3. In order to make out his case that the eunuch was not immersed, Mr. Wood makes a statement which shows him to be as profound in Hebrew and in Septuagint Greek, as he is in the Greek of the New Testament.

"The eunuch, who had just been reading of Messiah—'so shall he sprinkle many nations,' Isa. lii. 15—being desirous of testifying his faith in Jesus, as the one to whom the prophet referred, and suddenly seeing water before him, asks, 'What doth hinder me to be baptized?' After reading of sprinkling, and knowing that to be a common Jewish act, would he imagine that baptism was to be administered by immersion?"

It is an easier matter to assert that the eunuch was reading about sprinkling than to prove it. The assertion is easy, the proof is impossible. Was the Ethiopian nobleman reading *our version*? *That* is out of the question. Was he reading the original Hebrew text or the Greek Septuagint? It is certain that he was reading the Septuagint; for an examina-

tion of the original Greek of Acts viii. 32, 33, and a comparison of it with the Septuagint Greek of Isa. liii. 7, 8, will prove to any scholar that the quotation made in Acts is one from the Septuagint, and not from the Hebrew original. A reference to the Hebrew of Isa. liii. 7, 8, will forever settle the question. Now in the Septuagint, which the eunuch was evidently reading, the verb used in Isa. lii. 15, is *thaumazo*, to wonder, and not *raino* or *rhantizo* to sprinkle. No man can make the words of the Septuagint *houto thaumazon-tai ethne polla* mean, "so shall he sprinkle many nations." The thing is impossible. It is obvious that our translators mistook the meaning of the Hebrew verb *nasah*, the primary meaning of which is, "to exult," to leap for joy, and in Hiphil to cause to rejoice, to exult, to leap for joy. See the Hebrew lexicon of Gesenius, under the verb *nasah*, where he, in common with the best scholars of our age, such as De Wette, Paulus, Winer, Eichhorn, Hitzig, Clericus, Rosenmuller, Maurer, Umbreit, and Knobel, thus translates the Hebrew of that verse. "*So shall he cause many nations to rejoice in himself.*" There is therefore no sprinkling in the case, and he who can make such an assertion as that used by Mr. Wood, to prove that the eunuch was sprinkled, must be a poor scholar, laboring to support a poor theory, by taking

advantage of an incorrect rendering, which the ablest Hebraists of the age have condemned.

Mr. Wood asks on p. 29, by way of making the immersion of the eunuch appear still more improbable :

“Did he, before all his attendants, in the face of day, change his clothing for baptism, and again attire himself for his journey? Or did he sacrifice comfort and appearance to his sense of delicacy, and ride on in his wet clothing?”

There is no difficulty here. Are we not to believe that an infant was *sprinkled*, when we read of such an event in a Pedobaptist periodical, because we do not read of the minister wetting his fingers and then wiping them, because we do not read of a bowl of water, or of the infant's face being wiped after it was sprinkled? The method of reasoning which is adopted by my Congregational brother, leads him “*into*” difficulties “*out of*” which he will find it impossible to extricate himself. The proof that “Philip and the eunuch wet their sandals,” which Mr. Wood thinks is wanting, is to be sought and found in the proper meaning of the verb employed. “*He baptized him,*” *i. e.* immersed him, not he sprinkled him, or more correctly, *water* upon him. The object of the verb is the man, not the water.

4. But Mr. Wood, in his determination to make

the immersion of the eunuch improbable, affects to fancy another difficulty. He is fully determined to *keep* the eunuch *out of* the water at all hazards. Hence the following *coup de maître*:

“Furthermore, the locality through which the eunuch was journeying was ‘*desert*’ (v. 26), a very unlikely spot in which to find a stream of water deep enough for an immersion. Jerome, writing about three hundred years after, calls it ‘a small brook,’ such as we often cross in a country road—a clear proof that he did not believe that the eunuch was dipped; and modern travellers assure us that no traces of it remain at the present day.”

It was a “desert,” and there was no water deep enough to baptize him in! This he attempts to prove by Jerome, who says that in *his* day there was only “a small brook.” We tell him that Jerome lived at too late a day, to be a competent witness as to whether there was water enough in that desert or not. He was born in Dalmatia, about A.D. 331, and was baptized in Rome when about forty years old, or about A.D. 370, full 300 years after the baptism of the eunuch. What changes the face of the country underwent in that 300 years, *none can tell*; by earthquakes, and upheavings, which in multitudes of cases change the course of streams, and dry up

pond and pools. But our case does not rest on Jerome or any other Latin father of his age. It rests on a better foundation, *on God's word*, which positively informs us, that as Philip and the eunuch went on their way, they came "to a certain water," and that the eunuch said to Philip, "*See, here is water*," etc. Whether it was a brook or a pond, or a creek, I neither know nor care. It was "a certain water." "The New Testament is our Bible geography here, and our historian is the inspired Evangelist. Surely that must be a most desperate cause, which requires for its maintenance, that men should attempt to explain away the plainest language of the Bible." Universalism, Unitarianism, and Humanitarianism, cannot make a bolder stroke than this! That man's mind must be in a most deplorable state, who cannot believe the Bible without a human indorser like Jerome. The principle, moreover, is infidel to the core. "Gibbon the infidel, affirms the Bible to be false, because it represents Palestine as a fertile land, flowing with milk and honey, whereas it is now notoriously sterile and barren. We tell him, and every other objecting infidel, that he cannot judge of what it *was*, from what it *is now*, because sad and frightful changes have taken place meanwhile."

Dr. Doddridge, the godly learned Congregationalist, thus remarks upon the baptism of the eunuch : “It would be very unnatural to suppose, that they went down to the water merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage on such a journey through a desert country : a precaution absolutely necessary for travellers in those parts, and never omitted by them.”

John Calvin, in his comment on this passage, observes, “Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water.” We are assured, by the most competent authorities, that travellers through deserts like that traversed by the eunuch, “never omitted to furnish themselves with vessels of water for their journeys ;” nay, more, that this provision was “absolutely necessary,” and if so, the eunuch had all that was required for the due administration of *pouring a little water on his head or face*, without waiting for the appearance of any sheet, or creek, or brook of water ; for as Mr. Towerson justly observes, “what need would there have been of Philip and the eunuch going down into this [water], were it not that the baptism was to be performed by immersion, a

very little water, as we know it doth with us, sufficing for an affusion or sprinkling."

But Mr. Wood seems loth to take a farewell of Greek prepositions, and therefore, on p. 30, he gives us another paragraph upon them by way of dessert. It is true that in Mat. iii. 16, and Mark i. 10, "the prepositions '*apo*,' the primary signification of which is undoubtedly *from*, is used instead of '*ek*;' " but it is worthy of note, that in both these passages, "*apo*" is immediately preceded by the verb *anabaino*, which means *to ascend, to mount up*. *Baino* simply means *to go, to move, to walk*, but when *ana*, (the radical signification of which is *up*, implying motion *upwards*, being directly opposed to *kata*, implying motion *downwards*) is prefixed to the verb *baino*, it means to ascend up. This verb is followed by the preposition "*apo*," which conveys the idea of the Saviour's coming up out of the water, and then going *from it* afterward. Now it must be transparent to any reflecting man, that the very expression itself "he came *up from* the water," presupposes that he was *down in it*, else why need he after his baptism have walked up from or out of it?

Dr. George Campbell, himself a Presbyterian, thus translates Matt. iii. 16:

“Jesus being baptized, no sooner rose out of the water than the heaven was opened to him.”

Dr. Doddridge, Congregationalist, thus renders the passage :

“And after Jesus was baptized, as soon as he ascended out of the water, behold the heavens were opened unto him.”

Dr. Macknight, in his notes on Rom. vi. 4, remarks :

“Jesus submitted to be baptized, that is buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection.”

Mr. Wood might have spared his arithmetical calculations, which he gives on p. 30, for no one disputes that “*apo*” means from, and may be so translated, while it may be translated also by the words *out of*, as is the case in scores of instances in the English New Testament. After giving his readers such a long disquisition upon the meaning and force of prepositions, Mr. Wood comes to the sensible conclusion to which, if he had been a Baptist, he would have come long before, viz. “that we are thrown back again for the decision of this question, *i. e.* the mode of baptism, upon the meaning of *baptizo* as determined by its use in the New Testament, and in the classics.”

After pretending to lecture his readers so long on the *mode* of baptism, and after coming to the foregoing sensible conclusion for the *fifth* time, Mr. Wood is expected now, as a matter of course, to face that formidable verb *baptizo*, and endeavor to evolve its true meaning. But we are again doomed to disappointment, for instead of facing the real difficulty, Mr. Wood flies off in the most approved style of procrastinating the evil day, by coolly remarking :

“This is, perhaps, the best place to discuss another objection to our mode of baptism, founded upon two passages of Scripture, to which Baptists always appeal with great confidence, as presenting evidence in favor of immersion perfectly overwhelming: we mean Rom. vi. 4, and Col. ii. 12. We shall confine ourselves to an examination of the former of the two, since any remarks that affect the meaning of the one, have an equal bearing upon that of the other. The words upon which so much stress is laid are, ‘Therefore we are buried with him by baptism into death.’”

Mr. Wood imagines, that these passages are “totally misapplied” by Baptists, when used to prove immersion the mode of baptism, and proceeds to give what *he conceives* “to be the true import of the passage” in the shape of *seven objections*—a course at which we do not wonder; for “objections,” form the warp and woof of his “Manual” from the beginning,

with here and there a dogmatical and unfounded assertion interwoven, by way of striping the web. Let us look at these objections, and weigh them in the balance of argument, fact, and common sense.

Hear the *first objection* of the man who gives what he conceives to be the true import of Rom. vi. 4, Col. ii. 12:

“My first objection to their view of it is, that it assigns a significance to the *mode* of baptism, while the New Testament uniformly represents the significance as attaching to the *baptism* itself.”

This objection is a transparent fallacy. The author of it endeavors to draw a distinction between baptism and the *mode* of baptism, than which nothing can be more preposterous and absurd. By the *mode* of baptism he means the action performed in baptism.

Now can there be any “baptism itself” where the mode is wanting? The word baptism means mode, and where the proper manner of baptism is not observed, there is and there can be no baptism. Talk of “splitting hairs in divinity” after this! The objector tells us that in no other passages than these two, does the New Testament ever teach any other truth in connection with baptism, than our “need of spiritual internal cleansing,” and that the Lord’s sup-

per sets forth one great truth—our need of pardon through the blood of Jesus, and *that* is not set forth in any case, by the *mode* in which it is administered or received, but solely in the use of the elements themselves.”

Here we have another error. The Lord’s Supper “shows forth the Lord’s death,” and the manner of his death is shown forth by the breaking of the bread and the pouring out of the wine. It is not only his death, but the manner of his death, which was esteemed *accursed*, in which he became “a curse for us” by hanging on the tree. The *breaking* of the bread is symbolic, and this is done for a significant reason. The Lord’s Supper is a symbolical representation of the death of Christ, and the manner of his death, and baptism is a symbolical representation of the Saviour’s burial and resurrection, and of our burial to sin and resurrection to a new life with him.

This first objection vanishes like the mist of the morning. Hear brother Wood again :

“The view I am opposing makes baptism significant and commemorative of truths, the setting forth of which the Saviour has specially assigned to *other institutions* of the Christian religion.”

Under this objection the objector accuses Dr. Car-

son of a jumbling of ideas, because he asserts what few will have the hardihood to deny, that “the washing of the believer in the blood of Christ is *figuratively* represented by the water of baptism”—“that in baptism we are buried with Christ,” and that the ordinance is designed to point out our own resurrection as well as the resurrection of Christ, etc.; and then Mr. Wood fancies he deals the Baptist’s view a very deathblow, by adding, in the most innocent strain, the egotism and pomposity of which we can readily pardon, “if baptism teaches us all this, it is surely not the simple ordinance *I* take it to be.” Truly it is not, dear brother, for you have never yet understood the true nature of the ordinance.

That the Lord’s Supper teaches but *one* truth must be an idea solely your own. *We* regard it as teaching *more than one truth*, and so we regard baptism. Do not be afraid of your own shadow. “We are *buried with Christ in baptism*”—that is one truth clearly taught; “wherein also ye are risen with him”—this is another truth taught by baptism; “that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life,”—here is another truth taught. Our being “buried with Christ in baptism” is set forth in Rom. vi. 5, as a being “planted together in the likeness of his

death" and our emersion from the water, in baptism, is the ground of the language. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;" burial and resurrection being both symbolized by the baptism of a believer in the Apostolic and Scriptural mode.

Baptism is also a figurative representation of our being washed from our sins *in* the blood of Christ, as well as of the resurrection of the Saviour and of our own resurrection.

I could prove, by citations from the works of the most celebrated Pedobaptist authors, that the foregoing remarks are in accordance with *their* views. Let the following quotations suffice :

MACKNIGHT.—"Christ's baptism was an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial and resurrection."—*Apost. Epis.* Note on Rom. vi. 4.

ARCHBISHOP SECKER.—"Burying, as it were, the person baptized in the water, and raising him out again WITHOUT QUESTION, was anciently the more usual method; on account of which Saint Paul speaks of baptism as representing both the death, burial, and resurrection of Christ, and what is grounded on them—our being dead and buried to sin, and our rising again to walk in the newness of life."—*Lect. on Catechism.* L. xxxv.

WELLS.—“St. Paul here alludes to immersion, or dipping the whole body under water in baptism; which, he intimates, did typify the death and burial (of the person baptized) to sin, and his rising out of the water, did typify his resurrection to newness of life.”—*Illust. Bib.* on Rom. vi. 4.

ASSEMBLY OF DIVINES.—“*If we have been planted together*, etc. By this elegant similitude, the Apostle represents to us, that, as a plant that is set in the earth lieth as dead and immovable for a time, but after springs up and flourishes; so Christ’s body lay dead for a while in the grave, but sprung up and flourished in his resurrection; and we also, when we are baptized, are *buried* as it were, in water for a time, but after are *raised up* to newness of life.”—*Annot. in loco*.

Rev. W. J. Conybeare, and the Rev. J. S. Howson, both Pedobaptists, in their famous work entitled “The Life and Epistles of St. Paul” remark:

“It is almost needless to add that baptism was (unless in exceptional cases), administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates,) has rendered obscure to popular apprehension, some very important passages of Scripture.”—*Sixth Edition*, vol. i. p. 439.

But the manufacturer of *objections*, has another ready, which is as follows:

“If there be any allusion in the passage to the *mode* of baptism, it is said to resemble the manner of Christ’s *death*, rather than that of his *burial*.”

What is the likeness of Christ’s death, if not his *burial*? When we see a man buried in the grave, does not that look as though he were dead? “The rite of baptism exhibits Christians as dead, as buried, and as risen with Christ.” On this point Haldane justly observes, in his Commentary on the Rom. chap. vi. 4:

“The death of Christ was the means by which sin was destroyed, and his burial the proof of the reality of his death. Christians are therefore represented as buried with him by baptism into his death, in token that they really died with him; and if buried with him, it is not that they shall remain in the grave, but that, as Christ arose from the dead, they should also rise. Their baptism, then, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account the death of Christ as their own death: it is also a figure of their purification and resurrection for the service of God.”

This *objection* is not worthy of the name. Our author has, however another, and to this he devotes a solid page in the evident conceit that it is unanswerable. It reads thus:

“There is no such resemblance between the immersion of a believer, and the burial of Christ, as some have supposed to exist. Burial among the Romans, to whom this language was original-

ly addressed, was performed by burning the corpse, and depositing its ashes in an urn. Without some explanation, therefore, of the manner of the Saviour's burial, the entire allusion would have been unintelligible to them. But the Apostle offered no such explanation, and if he had, it would have bewildered rather than have enlightened them."

This objection, like those which precede it, and those which follow after, is destitute of any force. Its author endeavors to make capital out of the fact that there is a difference between the mode of ancient burial among the rich Jews and our present mode of burial. He argues that because the dead were deposited *laterally* in sepulchres, among the rich Jews of olden time, and the person baptized is plunged into the water *perpendicularly*; because the dead body of Jesus was *carried* wound in grave-clothes, and laid in the sepulchre, while the person baptized *walks* into his watery tomb; because the one is *laid upon a shelf*, while the other is *let down into the water*; because the one is "placed within the cave without any contract with it at all!" (save the mark) while the other is "enveloped in the water which comes in contact with every part of his body;" and lastly, because the one "peacefully sleeps in the sepulchre till the third day," and the other, to use his own chaste and elegant language, "is POPPED under the water

for the shortest possible moment ;” *therefore* there is “no such resemblance between the immersion of the believer and the burial of Christ, as some have supposed, and it is rather one of sound than of sense.” The foregoing is the whole of his argument, which we have been careful to give in full ; and a most refreshing specimen of logic and language it is.

Some points of dissimilarity between the dead body of Christ and the living body of the believer—between the manner in which the one is laid down as compared with the other, etc., are seized hold of, as though these trifling matters of detail in regard to burial, proved that the person buried in each case was not covered from view. How true it is that “drowning men will catch at straws !” No object is buried which is not surrounded, covered, enveloped. When Christ was buried, he was covered and hid from mortal sight ; enveloped in, and surrounded by, the sepulchre which was his grave ; so when the believer is immersed in the watery element, he is covered with, and surrounded by the water, and is in the *heart of the water*, as truly as the “Son of man was three days and three nights in the *heart of the earth*.” The phrase, “*buried with him in baptism*” has been understood and explained by the ablest Pedobaptist authors as having a *direct* reference to the

immersion of believers. We will make a few quotations from their writings to prove that they did not see with Mr. Wood's optics. The Rev. W. J. Conybeare and the Rev. J. S. Howson, in the work already quoted, in a note on Rom. vi. 4, vol. ii., p. 169, remark :

"This passage *cannot be understood*, unless it be borne in mind that the primitive baptism was by immersion."

Rev. John Wesley, the founder of Methodism, observes, in his note on Rom. vi. 4 :

" '*Buried with him*'—alluding to the ancient practice of baptizing by immersion."

Dr. Doddridge, the justly celebrated Congregational commentator and divine, uses the following language in his "Family Expositor" (note on Romans vi. 4) :

" '*Buried with him in baptism.*' It seems the part of candor to confess that here is an allusion to the ancient *manner* of baptizing by immersion."

Rev. Geo. Whitfield, in his "Eighteen Sermons," p. 297, says :

"It is *certain* that in the words of our text, Rom. vi. 4, there is an allusion to the *manner* of baptism, which was by immersion, which is what our own church allows."

Bishop Nicholson, of Gloucester, thus discourses in his Exposition of the Church Catechism, p. 174 :

“In the grave with Christ we went not, for our bodies were not, could not, be buried with his ; but *in baptism*, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be BURIED with him.”

And lastly, Dr. Whitby, the learned Episcopalian commentator, who was perhaps the most learned and voluminous writer of his age, gives his testimony to the correctness of our interpretation of these passages in the following words :

“It being so expressly declared here, Rom. vi. 4, and Cor. ii. 12, that we are BURIED with Christ in baptism by being buried under water ; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence ; and *this immersion being religiously observed by ALL CHRISTIANS FOR THIRTEEN CENTURIES*, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity ; it were to be wished, that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or in present danger of death.”

These quotations, from men of confessedly the very first order of critical talent and learning, are unquestionably of great worth and weight. The remark

about burial among the Romans being unknown, because they "buried their dead and deposited the ashes in an urn" needs only to be mentioned to be despised. For any man at this day to allege that the Roman *Christians* burned, instead of burying their dead at the time Paul wrote his epistle to them, and leave the impression on the minds of his readers that the Roman and Colossian Christians did so, and that they did not know of any burial but by burning, is *perfectly unaccountable*. Did the Romans ever call *burning* a dead body *burying* it? Never. If by burial they understood *burning up*, then the passage would be understood thus: "*Burned to ashes* with Christ in baptism, wherein also (*i. e.* in which burning) ye are risen with him," etc. Can anything be more *grotesque*? Mr. Wood's *fifth* objection, when placed side by side with his *second*, is quite a curiosity. It is couched in the following words and figures, to wit:

"5. Baptism is declared by the Apostle to unite us to Christ in *three* respects: (1) We are baptized into Christ, *i. e.* into his *life*; (2) We are baptized into his *death*; and, (3) into his *burial and resurrection*."

"It *unites* us to Christ in *three* respects!" All these, Mr. Wood thinks, are entitled to be symbolized

by *some* act, yet, strange to say, he tells us that "either the language contains no reference whatever to the *mode* of baptism, or it must prescribe a mode which shall with equal clearness set forth our relationship to Christ in all these respects," and "hence we" (*i. e.* the Rev. J. Wood) "conclude that there is *no* allusion in the passage to any mode of baptism." That he errs from not understanding the Scriptures must be very plain to all. Baptism does set forth our relationship to Christ in all these three respects, as the quotations I have cited from Pedobaptist authors of eminence prove; and thus it teaches more truths than *one*, and is "not the *simple* ordinance that *he* takes it to be."

His conclusion that in Rom. vi. 4, Col. ii. 12, there is no allusion to any mode of baptism, is too manifestly absurd to require any serious notice; and our only wonder is, how, with the concessions and comments of the most learned Pedobaptist divines staring him full in the face, he dared to hazard such a statement. His sixth objection runs thus:

"We are said to be buried *with* Christ, not *like* Christ, as our Baptist brethren seem to read the passage."

This *is* a distinction with a vengeance. The remark of Bishop Nicholson before quoted is a sufficient re-

ply to this *very powerful objection*. “In the grave with Christ we went not; for our bodies *were not, could not*, be buried *with* his; but in *baptism* by a kind of analogy or resemblance while our bodies are under the water, we may be said to be buried with him.” “Oh, yes,” says the objector, “but buried *with* is not *like* him.” This is a distinction without a difference, we are buried with him *in baptism*, not in a Jewish sepulchre. A burying, is a being covered and hid from view, and when we *are* buried in baptism we are hid from view and covered in the water, like as Christ was hid from view when he lay in Joseph’s new tomb.

Lastly, we come to the consideration of the *seventh* objection, which the author of the Manual urges, to set aside the force of the passage in question. Men, brethren, and fathers, “read, mark, and inwardly digest it.”

“7. The Baptist view of this passage does not suit the context, and the scope of the Apostle’s argument. He is anticipating the objection to the doctrine of salvation by grace, that men will sin that grace may abound, and showing that the reception of the Gospel does in reality tend to holiness and not to sin. The 3d and 4th verses are the proofs he offers of this: ‘Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death,’” etc.

The objector urges, that "upon the supposition that the burial is only another term for immersion, the Apostle is made to assign the fact of their baptism as proof that believers will walk in newness of life." Such is *very nearly* our argument; only, we urge that instead of the Apostle assigning the fact of their baptism as proof that they *will walk* in newness of life, he adduces the profession which the Saints in Rome and Colosse had made in their baptism, that they *were dead* to sin and risen to a new life, as an argument against their continuance in sin. Our being "dead with Christ," implies our being dead to sin, the very thing professed in baptism by every believer. The Baptist view of the passage suits the context, and any other view does not. We regard the author's argument here as very weak. He informs us, in closing his lecture, that the allusion to water baptism, "*if there be any* (!) in the passage, is incidental," and derives all its significance from the fact, and not "from the mode of their baptism," and that he "cannot but regard the entire passage as *figurative*!" The italicizing and marks of admiration are mine. This last stroke is worthy of a Quaker explaining away baptism altogether. We admit that the allusion to baptism is incidental, yet it is a legitimate one, and it was because the *mode* of their baptism was.

scriptural, and according to the divine rule, that their baptism was a profession that they were dead to sin and alive to holiness ; for, as Mr. Wood very justly remarks :

“ As burial is the last and most indisputable proof of natural death, finally and publicly separating the deceased from the world around him, so the baptism of these Roman Christians formally separated them from the unbelieving world around them. They had died to sin the moment they exercised faith in the dying Saviour, and so they were buried with him,—buried to the world, and thus publicly separated from it—when they professed faith in his name.”

“ Do we not know that solemn word,
That we are buried with the Lord,
Baptized into his death, and then
Put off the body of our sin.”

WATTS.

LECTURE III.

THE MODE OF BAPTISM, CONTINUED.

“That which is crooked, cannot be made straight; and that which is wanting, cannot be numbered.”

ECCLES. i., 15.

IN the preceding lecture, I undertook to expose the fallacies of the argument used by Mr. Wood in his second lecture, to prove the mode of baptism from analogy, by setting up a plea that literal or water baptism must be administered by pouring, because the Spirit of God is represented as having been poured out. This argument we answered by showing that the *pouring* out of the Spirit is nowhere called baptism, either by apostle or prophet; and that the *literal* meaning of a word is not to be settled by its *figurative* use. Than *this*, no law of language or principle of interpretation is better understood by linguists and lexicographers, and hence whoever endeavors to establish the *literal meaning* of a word, by its *figura-*

tive use in some relations, falls into a very gross and palpable error.

We endeavored to show that such was the *precise nature* of the mistake into which Mr. Wood had fallen, in his labored effort to set aside the *true* meaning of the verb *baptizo*—that the principle of interpretation which he laid down as a settled truth was built upon a bed of quicksand, and hence that his inference drawn from his principle was entitled to no weight in this controversy, and did not amount even to “presumptive evidence that the primitive mode of baptism was pouring.”

We strove to show in our last lecture that the meaning and use of the Greek prepositions with which *baptizo* is construed bear strongly in favor of our views, while they bear very hard against Pedobaptist practice; and lastly, we considered the objections urged against the Baptist interpretation of Rom. vi. 4, and Col. ii. 12, and showed—I trust conclusively—that *they* were of little account, our opponents themselves being witnesses. Thus far we have found the evidence in favor of Baptist views conclusive, not to say overwhelming.

We are now prepared to give Mr. Wood’s third lecture a careful and critical examination.

In this part of his Manual, he enters upon the

meaning of the word *baptizo*, "the term which is invariably employed in the Greek New Testament to designate the ordinance of Christian baptism.

On p. 37, he professes to define the meaning of the word immerse, and affirms, what is so far true, that immersion is "performed by the plunging of the person into or under the water," after which he endeavors to make capital out of a sentence quoted from Carson's work on baptism, where speaking of the *figurative* use of the verb *bapto* in the Greek Septuagint, he remarks, "If all the water in the ocean had *fallen* on him, it would not have been a *literal* immersion." Mr. Woods confounds here, as elsewhere, the figurative use, with the literal meaning of a word. Baptists contend that the primary meaning of *bapto* is "to dip," and that the *invariable* meaning of *baptizo* is "to immerse or plunge"—yet they do not deny that these verbs are used *figuratively* to represent the overflowing of an object with water, but they contend that the figurative use of these words cannot be held to settle their literal significations. This is the ground taken by Carson. Two brief quotations from his work on baptism, pp. 36 and 37, will serve to set this matter in a clear light. He is speaking of the passages in Dan. iv. 30, and v. 21, where the word *bapto* is rendered "*wet*" in our version.

“The most complete wetting by dew or rain is not dipping, *literally*. If we should fairly meet this passage, we must show, not merely that Nebuchadnezzar was completely wetted, but that a wetting in one mode may be figuratively represented by the words that properly denote a wetting in another mode. I will not hide one particle of the strength of our opponent’s cause, nor an apparent weakness in our own.

“Let Christianity itself sink, rather than use one insufficient argument. . . . *Bapto* not only necessarily implies mode, but literally expresses nothing but mode. Instead of literally denoting *wetting* in any manner, it does not literally include *wetting* at all. This is as true in this passage as in any other. Mode is as much expressed here as it is in the commission of our Lord to the apostles. The difference is, that the thing that is here called an immersion was so only figuratively. I claim this passage as much as I do the plainest example in the New Testament.”

Dr. Carson contends, and justly, that the word is used in regard to Nebuchnezzar in a figurative sense.

When “a village is buried beneath an avalanche of snow,” or covered “by the overflow of some mighty river,” we may say that it is buried or immersed in snow or water in perfect harmony with the laws of language, yet we do not disturb the *literal* meaning of the words *bury* and *immerse*, which are used in their literal sense of putting a person or thing under the earth or the water, as the case may be. These words are used in their literal sense to describe

the *manner in which* the object is covered, while at the same time they are used in a figurative way to describe the *effect* of an overflowing, or a being poured upon to overwhelming. If Mr. Wood had only kept the simple truth before his mind, I cannot help thinking that it would have saved him from falling into such egregious errors in regard to the use of the verbs in question. As it is, his reasoning is unsound, and his citations from the classics and other sources of the figurative use of *bapto* and *baptizo*, are nothing in his favor, as will presently appear.

One can scarcely suppress a smile on reading the declaration made on p. 37 :

“I shall not encumber my lecture with a long list of learned men, about whom you know nothing, who has assigned more meanings than one to the word in question. Great men cannot decide the controversy.”

And again on p. 38 :

“Even had we no great names to publish as holding out our views, we should be prepared to settle the point by the admissions and self-contradictions of Baptist writers themselves. Let me give you one, as a specimen, from Dr. Carson. Immediately after announcing his position, that *baptizo* ‘always signifies to dip,’ he adds, ‘Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons.’ He

then tells us that as 'lexicographers have been guided by their own judgment in examining the various passages in which the word occurs, it is still competent for every man to have recourse to the same sources.' Most certainly ; but to us it does seem to savor not a little of presumption, and determination to see and know nothing but immersion, for even Alexander Carson to set up his judgment against the unanimous decision of 'all the lexicographers and commentators.' It is surely, to use his own expression, 'an instance of the boldest skepticism.' Here we have *Dr. Carson vs. the World!*"

I am sorry to be compelled to say, that Mr. Wood has garbled Dr. Carson's language, by separating the former from the latter part of the sentence. The whole sentence which he has garbled reads thus :

"My position is *that it (i. e. baptizo) always signifies to dip ; never expressing anything but mode.*"

After which he adds :

"Now, as I have all the lexicographers and commentators against me in *this opinion*, it will be necessary for me to say a word or two with respect to the authority of lexicons."

Mr. Wood finds it suitable to his purpose to cut the remark, in which Dr. Carson lays down his position, in two, and give only the first half, as though it were the whole. This is manifestly unfair. Four

remarks will set Dr. Carson's position plainly before our readers.

1. He contends, and proves—that *bapto* the root, has “two meanings, and two only, *to dip*, and *to dye*,” while “*baptizo* has but one signification,” that *baptizo* is the word which is applied to the ordinance of baptism, to the utter exclusion of *bapto*. Hence he observes :

“Both these things have been mistaken by writers on both sides of this controversy. It has been generally taken for granted, that the two words are equally applicable to baptism, and that they both equally signify *to dye*. Both of them are supposed in a secondary sense to signify, *to wash* or *moisten*. I do not admit this with regard to either.”

The point upon which writers on the Baptist side of the argument have been in error at any time, has been in taking for granted that the two words, *bapto* and *baptizo*, are equally applicable to baptism, and that they both signify *to dye*, by dipping; or *wash* and *moisten* by dipping. Into this very natural error some few Baptist authors have fallen, but none of them have ever fallen into the error of alleging that either ever signified *to sprinkle* or *pour*.

2. Dr. Carson does not assert that all the lexicographers and commentators are against him in

assigning *dip* or *immerse* as the primary meaning of *bapto* or *baptizo*. Hence he says :

“There is the most complete harmony among them, in representing *dip* as the primary meaning of *bapto* and *baptizo*. Except they had a turn to serve, it is impossible to mistake the primary meaning of a word commonly used. Accordingly, Baptist writers have always appealed with the greatest confidence to the lexicons even of Pedobaptist writers. On the contrary their opponents often take refuge in a supposed sacred or scriptural use, that they may be screened from the fire of the lexicons.”

3. *The point in dispute between Dr. Carson and his opponents, he thus states.*

“It is in giving *secondary* meanings, in which the lines are not so easily discovered, that the vision of the lexicographers is to be suspected. Nor is it with respect to real secondary meanings that they are likely to be mistaken. Their peculiar error is in giving, as secondary meanings, what are not properly meanings at all.”

4. When Dr. Carson speaks of the *primary* meaning of *baptizo*, he does so merely by way of accommodation, and not because he believed it to have a secondary meaning, just as Baptists speak of infant *baptism* by way of accommodation, not because they believe sprinkling or pouring to be baptism, but because Pedobaptists speak of these acts as baptism,

and we use the term in accommodation to *their* modes of expression, and *not* because we regard infant *rhantism*, as *baptism*.

From the foregoing remarks and quotations it will be seen at once that Dr. Carson is not to be understood as saying that "all the lexicographers and commentators are against him in giving *immerse* or *dip* as the radical meaning of *baptizo*, for, as he himself says, "there is the most complete harmony among them in representing *dip* as the primary meaning of *bapto* and *baptizo*." It is only "in giving secondary meanings, what are not meanings at all," that Dr. Carson is in conflict with Pedobaptist commentators and lexicographers. This will explain to Mr. Wood "whence come the long list of names and quotations from Pedobaptist writers which are sometimes published as favoring immersion." Mr. Wood evidently puts an erroneous construction on Dr. Carson's language, in order to make him appear to contradict Baptists.

By the words "all the lexicographers and commentators," Dr. Carson unquestionably meant all the Pedobaptist lexicographers and commentators, and this being the evident meaning of his language, there is no self-contradiction in the case. Gill and Ripley are not at war with Carson, nor he with them; and

the remark, "they must have differed from Carson" is an inference not sustained by facts. Where, in all their writings, do Gill and Ripley assign secondary meanings to *baptizo*? Mr. Wood, from having put a false interpretation upon Carson's language, is driven to make this unfounded surmise.

The Baptist house is not "divided against itself" on this subject, but the Pedobaptist house is, and has been, and will continue to be. When Mr. Wood can produce any quotations from the works of Baptist authors where they admit that *baptizo* means *to sprinkle* or *to pour*, it will be time enough for him to talk about our "admissions and self-contradictions."

There is the most perfect harmony among us in giving to that verb the translation *to dip*, *to immerse*. The paragraph on p. 39, in which Mr. Wood speaks of our preferring the word *immerse* to *dip*, and being very guarded in the use of the latter, is a piece of sheer assertion. Carson himself says that "*baptizo* always signifies *to dip*." Of course we have a right to the choice of words; but in no case would the use of the word *dip* be essentially wrong, where we use the word *immerse*. As Mr. Wood endeavors to create the impression that Dr. Chalmers' name has been wrongfully employed as lending countenance to Baptist views, I will quote his own language, in proof

that such is not the fact. In his Lectures on Romans he says, on p. 152:

“The original meaning of the word baptism is immersion, and though we regard it as a point of indifferency whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of administration in the Apostle’s day was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light upon the analogy that is instituted in Rom. vi. 3, 4. Jesus Christ, by death, underwent this kind of baptism, even an immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar transition—in the act of descending under the water of baptism, to have resigned an old life; and, in the act of ascending, to emerge into a second or new life.”

The italics are mine. Greville Ewing is the Congregational lexicographer who translated the word *baptizo* to *POP*, and I have never seen his lexicon or works quoted by Baptists, unless for the purpose of overthrowing his reckless assertion. I leave Mr. Wood to settle the question whether these great and learned men, whose names are quoted in this volume, were “honest and conscientious in the practice of *their* mode of baptism” or not. But in making the admissions they have made, in regard to the meaning

of the word in dispute, they were doubtless honest, and “this testimony of theirs, to me, is worth a thousand others; seeing it comes from such as, in my opinion, are evidently interested to speak quite otherwise.”

On p. 40, our author hazards the assertion, without proof, that the “ablest and most reliable authorities assign from five to eight meanings to the word in question.”

Wherefore does he not give the *names* of these “able and reliable authorities?” The reason must be very obvious.

After making the above unsubstantiated assertion, which he amusingly calls “unexceptionable and overwhelming testimony,” he tells us that this testimony becomes,

“If possible, more convincing still, from the fact that the word has been rendered into English, in the translations of various classical works, by at least forty-two different words, among which may be found the following: *to stain, daub, dye, imbue, dip, plunge, drown, sink, wash, wet, overflow, overwhelm, oppress, pour, soak, sprinkle, tinge, fill*. Now, you will observe, we do not simply affirm that *baptizo* is *capable* of so many translations, but that learned men—the most eminent Greek scholars, to whom the language was as familiar as their mother tongue—in endeavoring faithfully to express its meaning in English, have

actually employed all these forty-two words, and have done so without any reference whatever to this controversy. That is a *hard fact* for our Baptist friends."

To this we reply, that if the word in question "is *not capable* of so many translations," these renderings cannot be adduced as proof that the word means so many things. If these meanings are not expressed by the word, nor contained in it, the fact that translators have employed forty-two words to translate it, amounts to nothing. *The question is, Does baptizo mean "to daub and drown ; to stain and sink ; to soak and sprinkle ; to oppress and overflow ; to pour and fill," etc. ?* If it does NOT MEAN *drowning, daubing, soaking, sprinkling, pouring, etc.*, what matters it to our argument how many words translators have employed? We may admit, without injury to our argument, that the meanings which translators have taken out of the word "have been implied *in the passage* where the word occurs." Yet we "deny that this meaning is expressed by the word itself. It is always made out by implication or in some other way." What we want to find out in a case of controversy like this is, *what the word actually means*. This Mr. Wood carefully eschews telling us. Does it mean to sprinkle? Let us see how a few passages will read where it is so rendered. "Ye are buried

with him *by sprinkling*." "John was *sprinkling* in Enon near to Salim, *because* there was *much water there*." "They were all *sprinkled* into Moses, in the cloud and in the sea." Does it mean to pour? Try how the following passages will read with that rendering. "Buried with Him *in pouring*." "They were *poured* into Moses." "They were *poured* of him in Jordan." "John did *pour* in the wilderness and preach the *pouring* of repentance for the remission of sins." "Ye shall be *poured* with the Holy Ghost." "When they come from the market, except they *pour themselves* they eat not." "The *pouring* of cups and pots, and brazen vessels and tables." Every one can perceive the utter *nonsense* such renderings would produce, while rendered *immerse*, those passages make sense. And what should we make of these and other passages, if we should render them with such words as *soak, sink, drown, daub, paint, smear*, etc.; yet if the word *baptizo* mean all these actions, why may they not be represented by either one of them? The whole thing is utterly absurd.

We come now to examine the quotations Mr. Wood brings forward from the classics as exhibiting "*several* of its more prominent meanings or significations." These passages are, doubtless, to be regarded as the most favorable to his position of any that Mr. Wood's

helps enabled him to find. The first quotation brought forward is from Aristotle, and is as follows :

“The Phœnicians came to certain desert places, abounding with rushes and sea-weed, which at ebb-tide are not *overflowed* (*baptizesthai*), but which at full tide are deluged.”

“No example can more clearly disprove the notion that this word denotes to pour or sprinkle a little water on an object.” The object here said to be baptized is totally *buried under the water*. The coast is said to be baptized when the tide comes over it and *covers it with water*. This use of the verb shows that it is used in the sense of covering or overwhelming, not that of sprinkling or pouring. The tide did not sprinkle on the coast, or pour down a few drops of water upon it, but covered it, and overwhelmed it. This quotation is decidedly in our favor again :

“Of the land animals, a great part, overtaken by the river, are destroyed, being overwhelmed (*baptizomena*).”—*Diodorus Siculus*.

Certainly these animals were immersed, and so drowned. They were not overwhelmed by a few drops of water poured or sprinkled on them, but by being covered with and immersed *in the water*.

These animals would doubtless swim for a time, and then sink, and sinking would be overwhelmed. This sinking in the water is an immersion. What possible benefit my learned friend can obtain, by the production of this example, even his fellow partisans will be at a loss to see ; and on reading such specimens, culled in advocacy of their cause, their exclamation doubtless will be, "From all such friends, good Lord deliver us."

3. "The river rushing down with a stronger current, *overwhelmed* (*ebaptize*) many with water."—*Ibid.*

The remarks made upon the preceding example, apply with equal force to this. They were *overwhelmed*, not sprinkled with water, neither did the river pour down a *small* quantity of water on them.

4. "I myself am one of those who were yesterday *drenched* (*bebaptizmenon*) with wine."—*Plato.*

5. "Having made Alexander *drunk* (*baptisasa*) with much wine."—*Ibid.*

6. "*Drenched* (*bebaptisamenon*) to insensibility and sleep by intemperance."—*Josephus.*

Prof. Stuart brings forward the first of these three examples as an illustration of the figurative use of *baptizo* in the sense of *overwhelm*, "overwhelmed with wine yesterday."

We have the same figure of speech in our language when we speak of a man being "in wine, in liquor," etc., meaning that his senses are metaphorically *drowned* in what he has drunk, and so we talk figuratively and metaphorically of a man's being "over head and ears in debt," overwhelmed with trouble, drowned in tears, and buried in sleep. There is nothing to be found in all these cases which will favor sprinkling or pouring. Plato and Alexander were not *overwhelmed* with wine by drinking a few drops, or having a little liquor sprinkled or poured upon them. The word is used figuratively in all these three cases.

When we speak of a man "*being in liquor*," we do mean that he is *literally* immersed in liquor; so when we speak of a person being "*drowned in tears*," we do not mean that he is *literally* drowned. So when the word *baptizo* is applied by Plato to himself to describe his drunkenness, and that of Alexander, it is used figuratively, yet there is no difference in the real meaning of the word—that remains the same—"nor does any one need to have a figurative application explained in any other way than by giving the proper meaning of the word. When this is known, it must be a bad figure that does not contain its own light."

7. "For as plants are nourished by moderate, but choked by excessive watering, in like manner the mind is enlarged by labors suited to its strength, but is *overwhelmed* (*baptizetai*) by such as exceed its power."—*Plutarch*.

From this example, it is evident that the plants were choked when the water was suffered to lie upon them in too great a quantity, and the analogy is the overwhelming of the mind by excessive study. The mind is overwhelmed, not by little study, or study suited to its strength, but by such as exceeds its power. This is no parallel to a few drops of water sprinkled or poured upon plants, but it *is* a parallel to their being overwhelmed with water, and so choked.

8. "He who bears with difficulty the burden he already has, would be entirely *overwhelmed* (*baptistheie*) by a small addition."—*Libanius*.

9. "I am one of those who have been *overwhelmed* (*bebaptismenon*) by that great wave of calamity."—*Ibid*.

10. "*Oppressed* (*bebaptismenoi*) by a debt of 5,000 myriads."—*Plutarch*.

The ideas conveyed in those quotations are all adverse to the idea of *pouring* or *sprinkling*, as being the meaning of the word *baptizo* used in them, and I will only iterate the expression of my surprise that Mr. Wood should have so largely exposed the weakness of his cause by quoting such passages as

the best proofs of his position to be found in classic usage.

In all these quotations the word is used figuratively, and it seems strange that we should need to remind any one that the *figurative* use of a *physical term*, cannot define the meaning of the word. The ancients used the term when they desired to express a city plunged in sleep or burdened with debt, and Diodorus Siculus, speaking of a city, says: "They do not sink their subjects with taxes;" so that we may quote the language of a well-known writer with the utmost propriety, who remarks, "Were there any instance to show that among the Greek classics the figurative use of *baptizo* had been considerably extended from its physical or ordinary import, it would have been so utterly destitute of any material bearing on the great question before us, that it is rather for the satisfaction of our curiosity than for its argumentative support that even these pains have been taken to prove, that our opponents gain not even a nosegay of flowers, much less materials for *war*, by an excursion among the figurative regions of Greek poesy."—*Hinton's Hist. of Bap.* p. 25.

Besides this, we have the figure of speech which rhetoricians and grammarians term *synecdoche*, by which a part is put for the whole, and the whole for

a part. Our words dip, bury, and immerse, are quite as much subject to this figurative use as *baptizo* was among the Greeks. Thus we talk of "*dipping an oar*" in the water, even when we keep the handles out, and *dipping our pen in ink* when only the point is dipped, yet no one supposes for a moment that such a use of the words disturbs its literal signification. Take a few illustrations of the figurative or metaphorical use of the words *sleep*, *dip*, and *duck*.

Sleep is taking rest by suspension of the mental powers. Yet Dr. Edgar, in his "Variations of Popery," p. 5, uses the following language: "The polemical pen which in the British dominions had *slept* in inactivity, has resumed its labors." This is a figurative use of the verb *sleep*; a use that frequently obtains, as when poets speak of ships and islands *sleepingly peacefully* on the bosom of the ocean, etc., etc. Now, would it not be a fine idea, for some man to attempt to seize hold of these figurative uses of the verb *to sleep*, and argue that it does not mean to take rest by a suspension of the mental powers, as ships, islands and pens are not conscious existences and have no minds?

"To *duck*," means "to dive into the water as a duck dives." Yet we say to a person who has been wetted in a heavy shower: "You have got a good

ducking." Will not some argue that the verb *duck* means to get wet in a shower, after this? Milton says,

"A cold shuddering dew *dips* me all over;"

and Spenser says,

"With verses *dipt* in dew of Castalie."

Yet no man would stop to argue that the word *dip* meant to wet with dew, albeit this is precisely what is attempted to be done with the Greek verb *bapto*, in Dan. iv. 5, where it is said Nebuchadnezzar was baptized in the dew of heaven. The intention of the writer is to describe the effect and not the means, not the drops in which the dew descended, but the abundance with which he was covered. I submit, in all sympathy for the offender, that Mr. Wood has been most unfortunate in thus attempting to argue from the figurative to the literal or primary use of the Greek word *baptizo*. So transparent a fallacy argues both a poor case and an unwise advocate.

In fulfillment of his pledge to establish his position with regard to *baptizo*, Mr. Wood proceeds to cite quotations from the New Testament and Septuagint. Under this head he falls back upon his citation of those passages in which the *pouring out* of the Spirit is spoken of in our translation. This is a lame way

of making out a case, as we have before shown. The Spirit is said to have "fallen" on men in a number of cases, as well as to be poured out; but does *that* prove that the verb *epipipto* is synonymous with *baptizo* in its signification?

Next in order, we are referred to Mark vii. 4, where the "washing (*baptismous*) of cups and pots, brazen vessels and tables," is spoken of by the Evangelist. Mr. Wood thinks that immersion cannot be here signified, especially as these couches or tables were, as he supposes and asserts, "from fifteen to twenty feet in length, and of proportionate width." He quotes Barnes as favoring his idea. There is no real difficulty in the case. These couches were used instead of chairs to recline on while eating, and the food and grease spilled on them during meals would render them ceremonially unclean. The Jews distinguished between the couch itself and the bedstead, on which the couch proper, was laid.

In Persia, at this day, the bed or couch consists of only "*two cotton quilts*." This accounts for the fact that the paralytic, when healed, so readily took up his bed and walked. (See Hackett's "Illustrations of Scripture," page 104.) These tables were not large mahogany tables—their beds did not contain sixty pounds of feathers, as our modern beds do. But

even if we suppose the bedstead to have been dipped, as well as the bed, there is no difficulty in the case. Maimonides, the Jewish rabbi, whom Dr. Adam Clarke calls the "great expounder of the Jewish law," who is an indisputable authority on this point, uses the following language, "Every vessel of wood, as a table or bed, receives defilement, and these were washed by *covering in water*, and very nice and particular were they that they might be *covered all over*." Again, in Hilcoth Cail, chap. xvi. sect. 14, he says: "A bed that is wholly defiled, if he dip it part by part, it is pure. If he dip a bed in the pool, although the feet are plunged in the thick clay at the bottom of the pool, it is clean. What shall he do with a pillow or bolster of skin? He must dip them and lift them up by the fingers." Hence, we read in Lev. xi. 32, that "any vessel of wood, or raiment, or sack, or skin, whatsoever it be, wherein any work is done, it must be put *into water*, (in the original, baptized), and it shall be unclean until the even," and in Num. xxxi. 23, "all that abideth not the fire ye shall make *go through the water*." These quotations settle the question at issue, and show that the couches or beds, or tables, as they are called, were to be immersed in water, and not sprinkled with it; and they throw light on

the word "divers," as coupled with immersion, in Heb. ix. 10. There were different washings, some of clothes, some of persons, some of pillows and bolsters, and some of tables, and vessels of wood.

The third imaginary case of difficulty brought forward, is 1 Cor. x. 2, "Our fathers . . . were all baptized (*ebaptisanto*) into Moses, in the cloud and in the sea." Let us listen to what the celebrated Witsius, of North Holland, a Pedobaptist, says on this verse. He was one of the most erudite scholars of his day. In expounding this passage, he thus speaks: "How were the Israelites baptized in the cloud, and in the sea, seeing they were neither immersed in the sea, nor wetted by the cloud.

"It is to be considered that the Apostle here uses the term baptism, in a *figurative* sense, yet there is some agreement to the external sign. The sea is water, and a cloud differs but little from water. The cloud hung over their heads, and the sea surrounded them on both sides, and *so* the water in regard to those who are baptized."

Whitby, the learned Episcopalian commentator, says, "They were covered with the sea on both sides, Ex. xiv. 22; so that both the cloud and the sea had some resemblance to our being covered with water in baptism. Their going into the sea, *resembled* the

ancient rite of going into the water; and their coming out of it, their rising up out of the water.”—*Pedo. Exam.*, vol. i., pp. 185–187.

The trouble with Mr. Wood, lies in the fact that he wants to make it out, that there was no literal immersion, therefore to baptize does not mean to immerse. He persists in *refusing to see the difference* between a *literal* and a *figurative* or *metaphorical* baptism.

The fourth objection to *baptizo* meaning immerse, is founded on Heb. ix. 10, “Divers washings,” the passage that seems to have a special attraction for our author. As, however, we have already exploded his erroneous interpretation of this passage, we need not trouble ourselves with it any further. His last example under the foregoing head of his lecture is taken from the *apocrypha*, and the uncanonical book of Judith, chap. xii. 7, where it is said that Judith “*washed* herself (*ebaptiseto*) in a fountain of water by the camp.” My Pedobaptist brother is determined to make it out *somehow*, that Judith did not immerse herself. He tells us “delicacy forbids the thought.” Let us look at this case; here are the words; “She went out in the night into the valley of Bethulia and washed herself in a fountain of water by the camp.” On this I remark, that the

whole story is gross fiction, and that "nothing," to use the words of Prof. Curtis, "can be more improbable than that a Jewish woman should have been allowed to pass in and out of a camp besieging a Jewish city, at her own pleasure.

"The supposition of a lone woman, going out and in at night, to wash at a fountain in the camp, must have been attended with about as many difficulties as to delicacy and safety, as if we suppose her to have bathed. But there is this difficulty to the former supposition—it was not cleanliness, but peculiar ceremonial sanctity that is here represented, and when in v. 19, it is expressly said, that "*she came in clean*," that is, ceremonially clean, there is no room to doubt that "she bathed her body in the water," which she could easily have done in the camp, which was the space inclosed by sentries, a circuit of miles perhaps, and at night, if indeed she *went* to the fountain in the valley. Indeed Spencer, in his "Laws of the Hebrews," brings this very case forward to prove that the "Jews, when about to perform their vows, sometimes cleansed the whole body in a bath." Living as she did, day by day, in the midst of the unclean, she could only have been made clean, Pharisaically, by immersing every night.

This supposition is necessary to the *plausibility* of

the narrative, and we are not even bound to believe in the *probability* of any part of this apocryphal story, any more than we are to believe in the lying tale of the battle of the frogs and mice, to which Mr. Wood cites us.

Having thus examined with care and candor the eleven examples of the use of *baptizo* brought forward from the New Testament, and the ten examples from the classics, I think I may say, without any hesitancy, that they are all in favor of the Baptist argument, and do not give the slightest support to the interpretation of our opponents. In none of these cases does the word imply, either literally or figuratively, the action of either sprinkling or pouring.

And now what is the next item in the bill of fare?

Why nothing less or more than a long exegesis about the meaning of the verb *bapto*, a word which is *never used* in the Bible to designate the ordinance of baptism.

I protest that this is *utterly absurd* and irrelevant. The adoption of such a course of argument shows that Mr. Wood feels his case to be a weak and failing one. But I am not unwilling to follow him into this foreign field, as, were I to decline the task, it might be regarded by some illiterate people as a proof of my inability to meet the objections set forth in the third.

division of the third lecture. Mr. Wood begins this portion of his lecture by stating only *a part* of the truth. He tells his readers that Carson says of *bapto*, that "as to totality of immersion, it is perfectly equivalent to *baptizo*," while he neglects to inform his readers that Carson contends that while *bapto* "signifies, primarily, *to dip* or *plunge*, that it signifies, secondarily, *to tinge* or *dye*." Why this *important omission*? Carson, and all Baptist authors of the present day, are agreed in assigning a secondary meaning to *bapto*, viz. *to dye*.

Let not this simple fact be forgotten.

The first example of the use of *bapto* is from Aristotle, where he says, in speaking of the manner of curing the flux in elephants: "Dipping hay into honey, they give it them to eat." There is no insuperable difficulty here. The word is used in its primary sense, and the preposition "*eis*," with which the verb is construed, forbids it to be rendered by any other word than *dip*. Is it not possible that the ancients dipped a little hay into honey as a cure for the flux in elephants?

As well might we be told that it would be absurd to think of any one dipping hay into a pot of water and boiling it, in order to make a drink for *calves*, an operation common in Canada and the United States.

The second instance produced is from the poem of the battle of the frogs and mice, attributed to Homer, where the following language occurs : “ He fell and breathed no more, and the lake was (*ebapeto*) tinged with blood.” “ To suppose,” says Dr. Carson, “ that there is here any extravagant allusion to the literal immersion of a lake, is a monstrous perversion of taste. The lake is said to be *dyled*, not dipped, or poured, or sprinkled. The language of course is hyperbolical to the last degree, and the poem from which it is taken is a sheer burlesque.” I leave these frogs and mice to be cared for by those who are more deeply interested in their battles and victories than we, merely remarking that the word *bapto* here is used in its secondary sense of *tinging* or *dyeing*. In giving it the above rendering, Carson is quite consistent with himself and with the truth. The same remark will apply to the quotation from Aristophanes, in which the coloring matter is represented as *staining* the hand of him who squeezed it ; and the other quotation from the same author, in which the theatrical performers are said to have stained or “ dyed their faces with lees of wine and other odd substances.” The verb *bapto* is used in its secondary sense of dyeing, tinging, a sense never given to the verb used to describe the ordinance of Christian baptism.

Again, we are referred to the words of the same author, "Speak plainly to me, lest I (*bapso*) *dye thee* with or in purple colors." We do not dye things by sprinkling or pouring the coloring matter on them, but as everybody knows, by dipping the thing to be colored *into the dye*.

Eliau is next quoted as using the word in the sense of anointing. This is grossly incorrect. "Having *dipped* the crown into ointment." The crown here was a garland of roses. It was *dipped into viscid oil*, an odd act indeed, and one *so* odd, that its oddity induced Elian to mention it, for had it not been for its oddity, it would never have found a place in Elian's anecdotes. "The person to whom it was presented acknowledged that he accepted it as a token of the good will of the giver; but complained that the natural fragrance of the flowers was corrupted by art."

The last example of the use of *bapto* in the classics to which Mr. Wood refers us, is from Suidas de Hierocle, in which he represents the person scourged before the tribunal as "having *dipped* the hollow of his hand" in his own blood, and then sprinkled it on the tribunal. Mr. Wood here renders the word *bapsas*, *wetted*; but this is incorrect, as it has no such *generic* meaning.

However difficult it may be to conceive the man-

ner in which he caught up the blood, whether it was by striking the palm of his hand against his side and gathering up the blood which was flowing down his body, or otherwise, we know that the writer calls it a "dipping the hollow of his hand." The palm of his hand was covered with blood as the result of this act, and this passage gives not a shadow of support to the idea of sprinkling or pouring. He did not *sprinkle* or *pour* the palm of his hand. That would be bad sense and bad English.

Mr. Wood informs us on p. 46, that he *might* have adduced "a number of instances in which the word *bapto* is applied to the process of dyeing the hair, the act of personal ablution," etc. *They* would not have helped his case, as, wherever the word is used in the sense of *coloring* or *dyeing*, it is used in its secondary sense—a sense which is never given to the word used by the Holy Spirit to designate the ordinance of believers' immersion. Mr. Wood deserves the credit of having collected the most noted instances of the use of *bapto* in the classics which he could find by carefully ransacking the works of Pedobaptist authors who have furnished him with these illustrations, and their comments upon them; for, let it be remembered, that he lays no claim to *originality*, merely contenting himself with presenting "old thoughts in a *new dress*."

After the production of the foregoing examples of the use of *bapto* in the classics, Mr. Wood, before taking leave of that favorite word, cites "three other examples of its use—two from the Septuagint, and one from the New Testament."

The passages from the Septuagint are Dan. iv. 33, v. 21, where the baptism of Nebuchadnezzar in the dew of heaven is spoken of. Having referred to these passages before, little need now be said upon them.

The word *bapto* is indeed used here; not, however, in a *literal*, but in a *figurative* way. If the passage had been translated, "his body was *dipped* in dews of heaven," no one could have failed to see the force and beauty of the figure employed just as in Milton's figure—

"A cold shuddering dew *dips* me all over."

It would then have been similar to those expressions which represent the land of Canaan as a land *flowing* with milk and honey. Every one knows that there was no *literal* flowing of milk and honey in Palestine. The word *flowing* is used to convey the idea of plentiful abundance, yet the literal signification of the verb *to flow* is not disturbed or altered by this figurative use.

Origen says, "the wood and the sacrifice were

immersed in water, at the time when Elijah confronted the prophets of Baal; to represent the completeness of the *soaking* or *drenching* that they received." Such hyperboles are beautiful and expressive, and are common in every language. Thus, in the passage in question, the language is hyperbolic, and beautifully expressive; wetting in one mode, being figuratively designated by the "words that *properly* denote a wetting in another mode." And even if it were not so, there would be nothing in the instance cited from Origen that could reasonably perplex Baptist writers; for the word in question is never used in the sacred records to denote the rite of baptism under the Gospel dispensation.

The last example cited of the use of this word *bapto* is Rev. xix. 13, "A vesture (*bebamenon*) dipped in blood." Again and again have Baptist writers refuted the argument which our opponents endeavor to build on this passage. Yet with the most obstinate and persevering tenacity they cling to it, as though it were a rock of salvation and defence for them. The Pedobaptist argument is founded on a misconception of the real meaning of the passage. The rider whose garment is *dyed* or *dipped* in blood, is *not* represented, as Mr. Wood tells us, as "riding through the battle-field," but as going out *to* the

battle and prior to any actual engagement, and "his garment is emblematically dyed to represent his work before it was begun." Hence we read in verse 14, "And the armies that were in heaven followed him upon *white* horses, clothed in *fine linen, clean and white.*" The description of the battle and its array, follows afterwards, verses 15-21, which see.

If, as Mr. Wood would have us believe, it was dyed with blood in the *actual engagement*, by the blood of his foes spirting upon it; how are we to account for the fact that the *horse* remained *white*, and all the horses of the heavenly cavalry? And how are we to explain the fact that the garments of his soldiers were *all* "*clean and white?*" Did the blood of the slain *all* spirt on his vesture? The entire superstructure which Pedobaptists build on this passage is rotten and unsubstantial. As an emblem of the work of vengeance in which he is about to engage, the Redeemer is set forth as having his vesture dipped in blood, which conveys to the mind a most fearful image of the sanguinary work about to be begun.

Having thus examined all the *thirty-one witnesses* which our author brings forward to prove his case, we are now prepared to assert, without any fear of successful contradiction, that every one of them is

against the correctness of the Rev. Mr. Wood's position, and not his alone, but that of all Pedobaptists.

The examples of the use of *bapto*, I must be again permitted to say, are no way in point, and even if our friends had proved that *bapto* signifies to sprinkle or to pour, it would not have essentially affected the question in dispute, as it is never used in *one solitary instance* to denote the ordinance of Christian baptism.

But if we have met errors so numerous and patent in Mr. Wood's method of proving his point from the Greek language, what shall we say to his exploits in Syriac? On p. 48 he tells us, that in the Syriac version of the New Testament, which was probably made in the first or second century, the word "*baptizo*" "is invariably rendered *amad*, the signification of which, before being so employed, was to STAND," which he says was "expressive, probably, of the posture in which the ordinance of baptism was received," etc. and he remarks, with refreshing simplicity, that "it does really seem strange, that an act that involves the plunging of an individual backwards into the water should have been expressed by a word that uniformly signifies to stand upright!"

This, be it remembered, is his grand crowning objec-

tion. Now let us examine his *assertion*—for he offers no proof—that the Syriac verb *amad* signifies *to stand*. Dr. Turney, of Fairmount Theological Seminary, Cincinnati, Ohio, U. S., thus speaks in reference to the verb *amad*, in his “Scripture Law of Baptism,” p. 60: “The verb *amad*, employed as the translation of *baptizo*, is defined by Buxtorf, in his Chaldee and Syriac Lexicon thus, *to baptize, to dip, to bathe*. Schindler gives as its meaning, *to baptize, to immerse into water, to dip, to bathe*. Beza also remarks, that it properly means *to immerse*, and never *to wash* except as a consequence of immersion.” It is used in the Syriac translation of the Old Testament, in Num. xxxi. 23, to express the act of *putting into water*. (Com. Lèv., xi. 32.) It is used by Ephraim Syrus, of the fourth century, to express the immersion of Christ in the Jordan. “How wonderful is it that thy footsteps were planted on the waters; that the great sea should subject itself to thy feet; and that yet at a small river that same head of thine should be subjected to be bowed down and *baptized* in it!” Here the head of the Redeemer is represented as being *bowed down*, and *thus baptized in the river*. This is contrasted with the sea being subjected to his feet. As the waters were beneath his feet, so his head was placed *beneath* the water: and this is

expressed by the verb *amad*. Any sense but immersion is, of course, entirely precluded. This, let it be borne in mind, is the word which was selected as early as the beginning of the second century, to express, in the Jews' vernacular tongue, the meaning of *baptizo* as it occurs in the New Testament.

I have examined "Gotch's critical rendering of the word *baptizo*, in the ancient and many of the modern versions of the New Testament, with special reference to Dr. Henderson's animadversions on Dr. Greenfield's statements on the subject;" and find that Dr. Henderson has fallen into this gross mistake, and I presume that it was upon Dr. H.'s unscholar-like statement that Mr. Wood founded his. Prof. Gotch of Trinity College, Dublin, has exposed, in a masterly manner, the unfounded nature of Dr. H.'s *standing* translation. Dr. H.'s incompetency as an umpire on the philology of the word *baptizo*, as proved by Dr. Carson many years ago, from the unsoundness and extravagance of his principles of interpretation, is patent to all who have read on this subject, and ought to have been a beacon to warn future controvertists from venturing upon the rocks where his vessel was dashed to pieces.

I may also mention that a derivative of the verb *amad* is used in the Syriac, in John v. 2, 7, for the

word *pool*. "I have no man to put me into the *pool*." I leave Mr. Wood to settle the question in dispute with Drs. Turney, Carson, Buxtorf, Schindler, Gotch, and Ephraim Syrus.

Having given his own *opinions, assertions, suppositions, and cogitations* upon the meaning of *baptizo* and *bapto*, Mr. Wood calls to his aid the statements of no less than *four Pedobaptist doctors* (!) to back up his position, viz.: Drs. Henderson, Owen, Dwight, and Barnes. Now, while I should be really ashamed to bring the statements of four *Baptist* doctors to prove that *baptizo* meant only to immerse, I have no difficulty in bringing forward the testimony of a greater number of Pedobaptist divines to confute Mr. Wood's assertions, and prove not only that *baptizo* means to immerse, but that it means to immerse, and *nothing else*, and this Mr. Wood has told us is *the* point to be proved. Hear the unequivocal testimony, then, of the following profound scholars, all of whom belonged to Pedobaptist communions. Dr. Geo. Campbell, once principal of Marischal College, Aberdeen, says :

"The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse; and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always con

strued suitably to this meaning. The baptized are said to arise, emerge, or ascend (*apo*) from or (*ek*) out of the water."—*Campbell's Four Gos. Note on Matt. iii. 11.*

Dr. Moses Stuart, late Professor at Andover, in his work on the "Mode of Baptism" (new edition, p. 51), says :

"*Bapto* and *baptizo* mean to dip, plunge, or immerse into any liquid ; *all lexicographers of any note are agreed in this.* The word *baptizo* means to *overwhelm*, literally and figuratively, in a variety of ways. So, indeed, all the writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any *candid man* who examines the subject to deny this."

Dr. Augusti says :

"The mode of baptism by immersion the Oriental Church (*i. e.* the Greek) has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the Western Church (*i. e.* Rome) sprinkled Christians, by way of ridicule and contempt. They (the Greeks) maintain that *baptizo* can mean *nothing but immerse*, and that baptism, by *sprinkling*, is as great a solecism as immersion by pouring, and they claim to themselves the honor of having preserved the ancient rite of the church free from change and from corruption, which would destroy its significance."—*Denker*, vii. p. 216.

Surely the Greeks ought to know what a word in their own language means, and from the foregoing we see how they understand it. Dr. Augusti further says, in his work entitled *Handbuch der Christlichen Archaologie* :

“The word *baptisma* (the noun baptism), according to its *etymology* and *usage*, denotes *plunging, dipping, and the like*, and the choice of the term betrays an age in which sprinkling, the latter custom of the west, was not introduced.”

Dr. Augusti is one of the most learned doctors of the Lutheran Church in Germany.

Dr. Chalmers, late the coryphæus of the Free Church of Scotland, in his *Lectures on the Romans*, vol. ii., says :

“THE original,” (mark he does not say *an* original, or *one* of the original, but) “*the* original meaning of baptism is IMMERSION, and though we regard it as a point of indifference whether the ordinance so named be so administered or by sprinkling, yet we *doubt not* that the prevalent style of the administration in the Apostle’s days was by *actual* submerging of the whole body under water.”

Dr. Parmley, of New York, a few years ago wrote to Dr. Anthon, of Columbia College, N. Y., that Dr. Spring, a Pedobaptist minister, declared to him, that in the original the word *baptizo* had *no* definite or

distinct meaning, but that it meant to immerse, sprinkle, pour, and a variety of other meanings. Dr. Anthon replied :

“There is no authority *whatever* for the singular remark of the Rev. Dr. Spring relative to the force of *baptizo*. The primary meaning of the word is *to dip* or *immerse* ; and its secondary meanings, *if ever it had any*, all refer in some way or other to the same leading idea. Sprinkling and pouring are entirely out of the question.”

Dr. Anthon has the reputation of being one of the first living scholars in America. (Vide “Iron Wheel,” p. 465.)

Venema, in his institutes, History of the Churches of the Old and New Testaments, vol. or book iii., sec. 1, p. 158, says :

“The word *baptizo*—to *baptize*—is nowhere used in the Scripture for sprinkling.”

Right Rev. Dr. Trevan, a high dignitary of the Church of Rome, in an argument with the Church of England, says :

“But without going any farther, show us, my lords, the validity of your baptism by ‘Scripture alone.’ Jesus Christ there ordains, that it shall be conferred, *not by pouring water on the heads of believers*, but by believers being *plunged into the water*. The word *baptizo*, employed by the Evangelists, strictly con-

veys this signification, as *all the learned are agreed.*—*Hayne's Bap. Denom.*, p. 29.

Now, let my readers look at these quotations, and then say whether they can avoid an inference damaging either to the scholarship or the candor of Mr. Wood.

1. Dr. George Campbell, Presbyterian, says: "The verb *baptizo* is ALWAYS construed suitably to immersion."

2. Dr. M. Stuart, Congregationalist, says that "all lexicographers of *any* note are AGREED IN THIS; that it means to dip, to plunge, to overwhelm, literally and figuratively in a variety of ways," and "that all writers who have thoroughly investigated the subject have come to the conclusion that the ancient practice of immersion is a thing made out more clearly and certainly, so much so, that he cannot see how *any candid* man who examines the subject can deny it."

3. Dr. Augusti declares that "the Greeks themselves maintain that *baptizo* can mean nothing but immersion, and accordingly baptize only by immersion to this day, because, as they say, to change it would be to destroy its significancy.

4. Dr. Chalmers, Free Churchman, says, "*The original meaning of baptism is immersion,*" and that he does "*not doubt* that the prevalent style in the

apostles' days was by *actual* submerging of the whole body."

5. Dr. Anthon, another learned Pedobaptist, says, "*baptizo* means *to dip, to immerse*; and its secondary meanings, if *ever* it had any, all refer in some way, to the same leading idea; and that *sprinkling* and *pouring* are *out of the question*."

6. Venema, still another Pedobaptist author, declares, that "*baptizo* is nowhere used in the Scriptures for sprinkling."

7. Right Rev. Dr. Trevan, a Roman Catholic, says boldly, that "the word *baptizo*, employed by the evangelists, strictly conveys the meaning of plunging into the water, as the *learned are all agreed*."

Talk of "admissions and self contradictions," after this! Can any parallel be found to the contradictions given by these Pedobaptist Doctors, Reverend and Right Reverend D.Ds. and LL.Ds., to the modest pastor of the Congregational church of Brantford?

A word or two about *deipnon*, which Mr. Wood says is used to designate the Eucharist. He contends that it means *a full meal*, but is applied by Paul "to the mouthful of bread and the sip of wine taken at the Lord's Table," *ergo*, though the word

baptizo might mean originally, immerse, it may now be used to signify the pouring of a little water. I have three remarks to make upon this point.

1. The word *deipnon* occurs in the New Testament but once, in reference to the celebration of the holy Eucharist, viz. in Cor. xi. 20. The Corinthians had *converted* the celebration of the Eucharist into the eating of a full meal, and so had eaten and drunk and become drunken. This was an abuse of the institution, and Paul upbraids them for the abuse by saying, "When ye come together, therefore, in one place, it is not to eat a Lord's *Supper*." They had *made* a full meal of it, and even eaten and drunk to excess, and for this they were censured.

2. That the Eucharist *was not originally* a full meal, will appear evident from the fact that it was not instituted *as a supper*, but *after supper*, i. e. after the paschal supper, which *was* a full meal. See Matt. xxvi., 17-30; Mark, xiv., 17-26; Luke xxii. 14-21.

3. The ancient commentators in general, and many modern scholars and divines of eminence, such as Grotius, Michaelis, Markland, and Bishop Middleton, suppose *kuriakon deipnon* to mean "the Lord's Day Meal," understanding it of the agapae, or feasts of charity, which in primitive times

preceded the celebration of the Eucharist. Dr. Bloomfield thinks "it best to suppose that the apostle has reference in speaking of the *kuriakon deipnon* to the whole of the Lord's day solemnity, which was composed of *both agapae and Eucharist*, in imitation of Christ's last repast with his disciples, which consisted of both the ordinary supper and after it the Lord's Supper, then instituted, and celebrated for the first time." I see *no force* whatever, therefore, in the objection which Pedobaptists endeavor to raise against the meaning of the verb designating Christian baptism from the occurrence of the word *deipnon*, in 1 Cor. xi. 20.

We are now prepared to glance hurriedly at the last grand division of Lecture III., which the author terms "Some of the more prominent objections to which the hypothesis of immersion is liable." We are not to be relieved even yet from listening to
OBJECTIONS.

1. His first more prominent objection to immersion is, "That while Christianity is adapted to all countries and climates, immersion is not.

Under this objection he argues that "in some countries it would be totally unsuitable, and in others highly dangerous to health and life—while in others it would be next to impossible to administer

it." Asia and Central Africa are mentioned as portions of the globe, in many parts of which water is so scarce as to be procured with difficulty, even for the ordinary purposes of life ;" and hence, it is asserted that in such places as these, immersion could not be performed at all.

Now, admitting this to be the case, ought the scarcity of water in the great desert of Sahara to be urged against the proper observance of the ordinance in places where there is "much water?" Taking an extreme case of this kind, and founding objections upon it, is quite an unfair mode of argument. But do the African people live in the Great Sahara in any considerable numbers? or do they reside on the burning, sandy plains at all? We answer, No.

The Africans live where water can be procured, yet there are *oases* or spots affording water, to be found, even in the vast *uninhabited* desert, at which caravans of travellers numbering from thirty to two thousand persons find water enough to slake their thirst, supply their camels, and fill their large skin-bottles besides. Let Mr. Wood name the places in Asia where there is not sufficient water to be found, in which immersion may be performed. Then we will look at the matter. But Greenland and the

Grand River are brought forward, and Mr. Wood asks, "With winters as rigorous as the last, what delicate female could be immersed in the Grand River, except in the warm months of summer and autumn, without leaping into the very jaws of death?" I can tell Mr. Wood, that I have baptized scores of delicate females in the coldest seasons which I have ever known in Canada, in the Grand River, and other streams, and I defy any one to point out one *single* instance, in which any one of them has received any injury whatever.

Touching this question of cold climates and want of water, Professor Jewett offers the following sensible and appropriate remarks :

"In regard to the allegation that immersion must ever be in some countries, and, in certain circumstances, in all countries, 'impracticable,' a moment's reflection will satisfy a candid mind that little importance should be attached to it. *As a matter of fact*, immersion is practised at this day, in some of the hot countries of Asia and Africa, in the frozen regions of Russia, and amid the perpetual snows of Siberia. And whenever, in any case, the administration of the ordinance would endanger life or health, it must be postponed or altogether omitted. The deprivation of the privilege must be referred to the *providence of God*, and a spiritual mind will devoutly submit itself to that providence. God will accept '*a willing mind*,' in the absence of physical ability, or of opportunity to observe his ordinance."

And the hardship is no greater in this instance than in numerous cases where Christians are detained for years from the public worship of the sanctuary; or where they are prevented by the loss of sight from obeying the command "to search the Scriptures."

But in order to make good his position in regard to the danger of immersion in cold weather, Mr. Wood utters the following astounding charges:

"I know of one case in which a lady, a Baptist in principle, wisely declined, on the ground of her delicate state of health, to expose herself to such an ordeal, and if I am correctly informed, a young lady was recently immersed in Paris, C. W., in the winter season, and died shortly afterwards from the effects of it; and her father, after listening to the funeral sermon, preached on the occasion, in which the minister had remarked upon the mysteriousness of Divine Providence in cutting off one so young and promising, rose and publicly charged him with the death of his daughter!"

The circumstance first mentioned proves nothing at all, save the fearfulness of the timid lady who feared to go into the water in cold weather. The Congregationalists are welcome to all such "Baptists in principle."

The truth contained in the latter charge may be learned from the following letter and facts. When

Mr. Wood gave utterance to the foregoing statement I wrote to the Rev. A. Cleghorn, A.M., formerly pastor of the Baptist church in Paris, who baptized the young lady in question. He replied as follows :

“ ADAMS, JEFF. Co., N. Y., *Sept.* 23d, 1856.

“ MY DEAR BROTHER DAVIDSON :

“ Your letter of the 20th instant—asking for the facts in the case to which the statement of Rev. Mr. Wood seemed to refer—came to hand this evening, and I hasten to reply. With the whole of the facts in that case I am very familiar, and they are simply these :

“ On the 8th of April, 1849, in company with two others, I baptized Miss MARY B——k, in the Grand River at Paris. It was a beautiful warm day, the sun shining brightly, and the walking good. Upon their baptism, Mr. Buchan immediately took the candidates to my house, where, in a warm room, they changed their raiment. As they left the room, in answer to a question of mine, both Miss B——n and Miss B——k said that they were in a perfect glow of warmth. All the following summer Miss B——k enjoyed her usual health, except that she had, at intervals, the ague and fever. About a year after her baptism she went to reside with Mrs. M. S——, of London, with whom she continued until the January following, when Mrs. S—— brought her home sick, and she died in the latter part of February or about the first of March, 1851, nearly two years after her baptism. After her death, Drs. Laycock and Dixon held a *post mortem* examination, and pronounced the cause of her decease to be a disease of the heart, that must have been coming on for years. I think they said it was either

enlargement or dropsy of the heart. On the day of her funeral her father arose, and asking liberty to speak, said that he believed immersion was right, but that it ought to be administered in July or August. In Paris, I never heard but one opinion expressed: that Mr. B——k's connecting the death of Mary with her baptism was perfectly preposterous. *There* the circumstances were all known, and none ever repeated Mr. B——'s statement only as evidence of mental weakness in him. It was *away from* Paris that the enemies of the truth used his statement, although a little inquiry would have set them right. At *St. Catharines*, I was told that I kept a young lady at Paris in the water so long, that she had taken cold, and in consequence *had died within three days*; and at Drummondville, I was told that I had drowned a young lady!

"I have now stated all the facts in this case, and I think it will be a difficult thing for any one to see a connection between her death and baptism. We might as well say that the death of the Apostle Peter was in consequence of his baptism. When you die, with as much propriety may your death be connected your baptism. Must not baptized people die? or must they not die within a certain period? Shame on such childish stuff!

"It is a sad thing, my brother, that a man of God should stoop to tell such stories. The cause that requires to be thus propped up must be weak indeed.

"I am yours, as ever,

"A CLEGHORN."

A beloved brother, at my request, wrote to Drs. Dixon and Laycock. Dr. Dixon wrote from Paris, under date of September 25th, 1856, as follows:

"DEAR SIR:

"On receipt of yours of 23d, I referred to my book, and found that the young lady alluded to died under my care, of an attack of inflammation of the pericardium, for which she had been under treatment previous to her being removed to Paris by a physician in London, C. W. She made the journey from London to Paris at that inclement season (January) in opposition to the advice of her medical attendant."

Dr. Laycock thus wrote from Woodstock, under date of September 20th, 1856:

"I assisted at the *post-mortem* examination, and recollect perfectly well that she died of enlargement of the heart, *a slow chronic disease, which the patient may carry for years, as in all probability she did.*"

I do hope that when Mr. Wood again sallies out in search of scandal, he will allow the *dead* to rest in peace, and be exceedingly careful about uttering what is *untrue*, and *can be proved so*, as in this case. The young lady did not "take cold at her baptism, and die from the effects shortly afterwards." How careful should men be lest they "bear false witness."

2. The next objection to immersion is founded on two "incidental references to baptism in the Acts of the Apostles," the first of which is founded on Acts x. 47: "Can any man forbid water that these should not be baptized?" etc. Mr. Wood *assumes* that the

construction that the plain reader would put upon these words would be, that the Apostle meant that some of those present should "*bring him some water,*" that he might pour it on the heads of the converts. So he tells us *he* understands it, and he quotes the names of four *Pedobaptists* as favoring this idea, viz. : Barnes, Doddridge, Whitby and Bloomfield. This is an old Pedobaptist supposition, which has been paraded before the public until it is *usque ad nauseam*.

My readers will observe, that the Apostle does not speak of little or much water, neither does he utter one syllable about *bringing* it. He simply speaks of *water*, and there can be no shadow of doubt that "he intended as much as the ordinance required. It is a most outrageous and unwarrantable course of conduct to form conjectures upon inconclusive statements of Scripture against that by which other Scripture is evidently confirmed and established." These persons are said to have been baptized, and as the term baptize means immersion, we are compelled to conclude that they were immersed either in the house or elsewhere. Mr. Wood is guilty of uttering what is not correct, when he says that Carson "seems to think the less said about this passage the better, and replies to it in *four lines*." Such is *not the case*, as may be seen by referring to his work on baptism,

pp. 375, 376, where he thus replies to Dr. Miller, who had interpreted these words (Acts x. 47): “Can any man forbid water *being brought in a convenient vessel to be applied by pouring or sprinkling?*”

“Can anything be more arbitrary and unfounded than this interpretation? Can the man who will take this liberty with his documents ever be at a loss for proof? I will not say that this is imposing on credulity; but I will say that this is not the interpretation. Might I not as well interpret the passage thus: ‘Can any man forbid water to be brought in to fill a bath for the purpose of immersion?’ But I scorn such a mode of interpretation to suit a purpose. The expression has no concern at all with the mode of the ordinance. The meaning most evidently is, ‘Can any one forbid baptism with respect to these persons?’ The passage determines nothing as to what baptism is, only that water is employed in the ordinance. If we take the liberty of forging an addition to our documents, in order to suit our purpose, we cannot pretend to ground on the Scriptures,” etc.

Whether these converts were immersed in a bath-room or in the sea, we know not; but immersed they certainly were, and this adding to God’s word is re-writing rather than interpreting Scripture, while the addition is fiction rather than fact. How solemn the injunction, “Add thou not unto his words lest he reprove thee, and thou be found a liar.”—Prov. xxx. 6.

But our author sees a similar difficulty existing in

relation to the baptism of the jailer and his family, recorded in Acts xvi. 33. In defiance of the plain language of the narrative, Mr. Wood tells us that the jailer was

“Baptized, he and all his straightway, *i. e.* immediately, in the prison—as soon as he had ‘washed the stripes’ of the Apostles, and probably with a portion of the water that had been *brought* for that purpose. He had ‘brought them out’ of the ‘*inner prison*,’ into which he had thrust them (v. 24), but had not yet ‘brought them into his house’—his own apartments—(v. 34).”

Now, that my Pedobaptist brother distorts events and misstates facts, will be seen at once by a reference to the inspired record, from which it is plain that the following was the true order of events: “Paul and Silas were thrust into the inner prison; an earthquake occurred; the jailer sprang in and fell down before Paul and Silas; he brought them out (of the prison); they spake to him the word of the Lord, and all that were in his house; he then washed their stripes; baptism was next performed; and after baptism the company *returned to the house* (v. 34). After instruction then had been given *in the house*, baptism was performed, and after baptism, *the company returned to the house*. Did they not leave the house in order that the baptism might be adminis-

tered? And why did the administration of baptism require them to leave the house, if it *were not that they might go to a bath or other place convenient for immersion?*" The learned Coneybeare has shown (Life of St. Paul, vol. i. pp. 311, 331) that it is "distinctly intimated that the jailer took them out of the prison itself to some fountain or convenient place for ablution, connected with the prison, where he washed their stripes and was baptized before he again removed them into his house," and I refer Mr. Wood and all others in the same logical condition, to that very learned Pedobaptist work.

But the difficulty in the way of their having been immersed, lies, we are told, "in finding conveniences in a Roman prison so speedily, and at such an hour of the night." Difficulty, indeed! As regards prison baths in the East, we cannot forget that Gro-tius, the most learned and best informed man in Europe in his day, held it as highly probable, from the practice of the country, that the jail at Philippi was provided with baths which would admit of the ordinance being performed by immersion; nor yet the memorable words of Lord Bacon (p. 34 of Stennet's Answer to Addington): "It is strange that the use of bathing, as a part of diet, is left. With the Romans and Grecians it was as usual as eating and

sleeping, and so it is among the Turks at this day." Cold bathing was and still is a very common practice in the East, and even Professor Stuart himself allows the "possibility of there having been a bath in the jail." The London Encyclopedia informs us that in the city of Rome alone, about this time, there were no less than 856 public baths, and yet Mr. Wood cannot believe that there could have been one single bath in the Roman prison or jail yard at Philippi for the use of the jailer's family or the prisoners!

3. The last objection urged in the lecture to which I am now replying, is founded on John's baptism, taking into account the numbers he baptized, the time occupied in baptizing them, and the difficulty in the way of changing their apparel. This objection, which he has subdivided into divisions *a*, *b*, *c*, and *d*, covers three pages of the Manual. We will now look at this mountainous chain of difficulties.

Mr. Wood takes the language, "Jerusalem and all Judea, and all the region round about Jordan," to represent, say three millions of people, of whom he estimates a sixth went out to hear John, and were baptized, *i. e.* half a million, and in order to make this *supposed* half million appear as imposing as possible, he arranges them in a procession, six abreast, and informs his readers that this procession would be

forty-seven miles long. He then affirms that John must have baptized these in six months, because he “was just six months older than Jesus,” and because John was a “Jewish priest,” as he says, and therefore did not begin his ministry till he was thirty years of age. (See Manual, p. 53.) He then argues that John had no miraculous power to exercise in baptizing them, and probably received no human assistance. He then sets John to work to immerse, at the rate of 200 persons per day, and makes out—or some one for him—that it would take him seven years to have immersed the half million at this rate, Sabbaths included. But as John was, according to Mr. Wood’s chronology, only six months in baptizing all these, he must have immersed 2,270 each day, a task, as he has it, equal to lifting 165 tons daily, or the unlading of a small ship every day for six months in succession!

This he thinks impossible, as standing in the water so long, “his flesh would literally have rotted from his bones.”

We will pause here to review and reply before we examine the difficulties about the people’s being robed after baptism. In reply to this hypothetical, arithmetical calculation, I beg to submit the following remarks for the careful consideration of the candid:

1. We have no evidence that John the Baptist ever *officiated as a Jewish priest*. He is never spoken of as such in the Bible, while his preaching is termed “The beginning of the gospel of Jesus Christ, the Son of God.”—Mark i. 5. John was God’s messenger, sent to prepare the way for the Saviour. He did not dress as a Jewish priest, nor live as one. He did not offer sacrifices as priests did. Hence he might have been preaching six years, instead of six months, before the Saviour’s baptism. It is mere assertion and assumption, that John began to preach only six months before the Redeemer entered upon his public ministry. The only passage that seems to fix the date of the commencement of John’s ministry—Luke viii. 1, 3—may only refer to his preaching *in a new region*.

2. It is affirmed of those baptized by John, that they *confessed their sins* before they were baptized. Now, how could men confess their sins, so as to satisfy John, personally, and directly, of their fitness for baptism, at the rate of 2,770 in a day. Mr. Wood’s calculation lies as much against their having confessed their sins, as against John having baptized them.

3. The calculations made as to the real number baptized, are the purest conjecture, and such as can

never be substantiated in this world, either by Mr. Wood, or any other man. It is very evident that the words, "All Jerusalem, and all Judea, and all the regions round about Jordan" are intended and used only to signify a great number, just as the words of the Jews—"Behold the *whole world* is gone after him." No man understands these latter words in their *fullest, broadest*, and most literal signification; nor yet, as signifying half a million of people.

All such expressions are designed to signify a great number—and such, no doubt, John did baptize.

4. We know that Jesus is declared to have "made and baptized *more* disciples than John," (John iv. 1). Yet, we are informed in the following verse, that "Jesus baptized *not*, but his disciples." Now, if Jesus is represented consistently with facts, and the laws of language, as having baptized even a greater number than John, while he himself baptized none, but the baptisms were performed by his disciples, in his name and by his authority, why may we not be allowed to suppose that John's disciples coöperated with him in baptizing the converted Jews, and yet, their baptism be credited to him, as the chief worker, teacher, and preacher? Solomon is said to have built the temple; yet he

never dressed one stone, or hewed one piece of timber; but having *caused* the temple to be built, he is said to have built it. We are informed in Matt. xiv. 3, that "Herod laid hold on John, and bound him, and put him in prison." Yet, no one supposes that Herod did all this himself, but that he caused it to be done by those acting under him, and by his immediate authority. So Jesus is said to have baptized, because he caused his disciples to do so in his name, and by his authority; and why may we not suppose, although, even this supposition is unnecessary, that John's disciples aided him in the work of baptizing? Besides, John could immerse them in less time than it would take him to examine them in regard to their fitness for the ordinance; and he could immerse the candidates as speedily as he could pour water on each of their respective heads.

Seeing this difficulty, some well disposed persons have represented John as using a green bush, or a bunch of hyssop, by dipping it in the water, and then sprinkling the water from the bush upon the people, as they stood in ranks along the banks of the Jordan. All this is very pretty and ingenious, but it is perfectly idle, gratuitous, and fanciful, as no such thing is hinted at in the New Testament, and the

meaning of the verb *baptizo* forbids the thought. It is impossible for any man, by mere dogged assertion, to convert such palpable fiction into fact.

The fourth item under the objection which we are now considering, respects "the clothing of the people" after baptism. The objector thinks, that "either they were baptized in their ordinary dress, and left the stream dripping, and thus went to their homes, or they were furnished with baptizing habits, or they were immersed in a state of nudity," which he thinks "would have been preposterous." Now, what does all this amount to? Are we not told that the "Pharisees and Sadducees *came* to his (John's) baptism?" And had they not sense enough to provide suitable changes of raiment, and take care of themselves after they were immersed? The supposition that they did not so provide, and take care of themselves, is a reflection upon the common sense of the people. But we are told after all this, that the words "*much water*," used in reference to Enon, where John was at one time baptizing, may be rendered "many waters," and that the place was called Enon "because there were many springs there." The old *supposition* about John resorting to this place in order that the people might be provided with water for their "*camels and asses*," is

assigned by Mr. Wood, as a matter of course, as though it were matter of fact; but we do not so read the record in John iii. 23. We are told that he was "*baptizing* in Enon, etc., because there was much water there, and not a word is said about these "camels and asses." Pedobaptists *create these* for the special purpose of helping them out of the difficulty in which the plain reading of our version places them. "Every plain, unbiased reader would argue that the fact of John's choosing Enon, as a place at which to baptize, and the reason given for his repairing thither, as proof positive, that the administration of his baptism required "MUCH WATER."

The following Pedobaptists, with obvious propriety, speaks as follows :

CALVIN.—"From these words, John iii. 23, it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water."—*In Pedo. Exam.* vol. i., p. 194.

WHITBY.—"*Because there was much water there*, in which their whole bodies might be dipped, for *in this manner only* was the Jewish baptism performed, by a descent into the water (Acts viii. 38), and an ascent out of it (v. 39), and a burial (in Rom. vi. 3, 4; Col. ii. 12.)"—*Annot. on the place.*

DODDRIDGE.—"John was also at that time baptizing at

Enon, and he particularly chose that place because there was *a great quantity of water there*, which made it very convenient for his purpose. Nothing surely," continues the Expositor, "can be more evident than that (*hudata polla*), *many waters*, signifies a large quantity of water, it being sometimes used for the Euphrates (Sept. Jer. li. 13), to which I suppose there may be an allusion, Rev. xvii. 1; compare Ezek. xliii. 2, and Rev. i. 15; xiv. 2; xix. 6; where the voice of *many waters* does plainly signify the roaring of a high sea."—*Fam. Expos. Par. and Note on place.*

The fact that the *apostles* found water enough for immersion in jails and deserts, is no way wonderful, simply because there was water there; yet we do not allege that they found water *in* the temple, and in houses, but near to them. Water is easily found in quantities sufficient for immersion in most parts, while in some cases a distance of miles has to be travelled to reach a place where there is much water.

Had Mr. Wood brought forward the case of the three thousand baptized at the Pentecost in Jerusalem, I would have forever silenced his objections as to want of time and conveniences by facts and figures which it would have been impossible for him to have gainsayed.

We draw this portion of our reply to a close by an examination of the conclusion of the third lecture.

entitled, "HISTORICAL EVIDENCE" upon the mode of baptism.

Justin, Martyr, is quoted as speaking in his day (A.D. 160) of Christians being "washed with water" in the triune name, and calling the "heathen *sprinklings* an imitation of the *true baptism*;" from which Mr. Wood would have us infer that the washing with water or baptism referred to was by sprinkling. This is a grave mistake. Heathens might have practised sprinkling at this date, but Christians did not perform baptism in that way. We are expressly told by Justin, in his apology to the Roman emperor, how this washing with water was performed; for he says: "We bring them to some place where there is water, and they are regenerated by the same way of regeneration by which we were regenerated, for they are washed in the name of the Father," etc. Further on he speaks of the Eucharist, and says that "only such are permitted to partake as are true believers, and have been baptized *in the laver of regeneration*, for the remission of sins, and live according to Christ's precepts." Justin here uses the term *regeneration* instead of *baptism*. By the laver of regeneration he means the water of baptism, which was at "some place where there was water," to which the candidates were *brought*.

We know that Tertullian, in speaking of baptism, uses the Latin verb *tingo*, the term, as Dr. George Campbell informs us, which was then used for dyeing cloth, *which was by immersion* ;” and we also know by the language which the same ancient author uses, that he understood baptism to be immersion, and that such *was* the mode in his day ; and not only this, but that the persons who were baptized were professing Christians and not puling infants, in proof of which take the following statements of facts from his pen : “ When we are ready to enter into the water (and even before), we make our protestations before the minister, and in the church, that we renounce the devil and all his pomps and vanities—afterwards we are *plunged* in the water.” And again : “ Those who are desirous to dip themselves holily in this water, must prepare themselves for it by fasting, by watchings, by prayer, and by sincere repentance for sin.” If Tertullian speaks of Christ pouring water on the disciples’ feet as a baptism, he refers to the submersion, or thorough wetting of the feet, as the baptism, not to the act of pouring.

I have referred to Origen’s language, in reference to Elijah’s sacrifice, in the course of this lecture, and need not advert to it here. As regards the references to Laurentius, Lactantius, and Cyprian, who

are set down as living and writing about the middle of the third century, or two hundred and fifty (though Lactantius flourished at least fifty years later) years after Christ, they amount to very little, as, if what they contain is true, it only proves that pouring or sprinkling began to be regarded as baptism about that time. Yet that does not prove it to be Scriptural and apostolical by any means.

Mr. Wood refers to a council called A.D. 313, which recognized "*clinical* baptism, *i. e.* baptism upon a bed in case of sickness *as valid*," a circumstance sufficient in itself to show that the thing was a novelty, and had not, prior to that time, been regarded as valid baptism. In reference to Athanasius speaking of baptism being performed by sprinkling as late as A.D. 350, and the council of Laodicea doing the same in A.D. 364, while Gregory Nazianzen so speaks in A.D. 370, and Augustine, A.D. 380 refers to the person to be baptized as either sprinkled with water or dipped in it, it is necessary to remark that there is no doubt but that sprinkling began to be practised about that time, although it was the exception and not the rule. Mosheim says in his Church History, in speaking of the second century: "During this century the sacrament of baptism was performed twice a year, at the festivals

of Easter and Whitsuntide. The persons to be baptized, after they had repeated the creed, confessed, and renounced their sins, particularly the devil and his pompous allurements, were *immersed under water*, and received into Christ's kingdom by a solemn invocation."

Bingham, in his "Antiquities of the Christian Church," Book II., chap. 2, sect. 1, informs us that during this century, "*immersion universally prevailed, since all the ancients thought that burying under water* did more lively represent the death, burial, and resurrection of Christ." As to the statements made in regard to old baptisteries and ancient paintings, little need be said about them. The church usage which depends for its support on old engravings executed four hundred years after Christ, has but a poor foundation on which to rest. Who can tell with any degree of accuracy at what precise time the fount "which is still to be seen in the catacombs of Pontianus was constructed? Probably it was not constructed till as late as the fifth century.

Our guessing is as good as Mr. Wood's can be. As to family baths, for private family use, they have nothing to do with the question at issue. Mr. Wood is careful to speak of the third and fourth centuries as the period when pouring was practised to some

extent, but he is careful not to carry such a practice further back. Pouring began to be regarded as a valid mode of baptism in the *fourth* century and even earlier, and so did a great many other absurdities, which had as little authority from the word of God; indeed the further we travel from the Apostolic age, the denser the darkness becomes, the more senseless forms and ceremonies are found to multiply, until ROME rears her hideous form, and the "world wonders after the *beast*."

All church history teaches us that sprinkling and pouring were unknown as modes of baptism during the first and second centuries; but as spiritual religion began to decline, it was but natural that efforts should be made to dispense with the more difficult and troublesome mode of Bible baptism, and invent the easier methods of pouring and sprinkling, which only involved the dipping of the minister's fingers and dispensed with the dipping of the candidate.

LECTURE IV.

THE ARGUMENT FOR INFANT BAPTISM, CONSIDERED.

“Making the word of God of none effect though your traditions which ye have delivered ; and many such like things do ye.”—MARK, VII. 13.

“But if any man seem to be contentious, we have no such custom, neither the Churches of God.”—1 COR. XI. 12.

“But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ ; they were baptized, both men and women.”—ACTS, VIII. 12.

WE are now to discuss the question, “*Who* are the proper scriptural subjects of Gospel baptism ?” And to prevent confusion of ideas upon the point before us, I beg leave to premise two remarks :

1. The question at issue between Baptists and Pedobaptists is, *not* the right of believers to receive the ordinance of baptism, for on *that* point both are agreed. Both affirm that *unbaptized* believers should be baptized, though they differ radically, as to what is the *only* proper *mode* of administering that ordinance ; but, 2. *The* question at issue between us *is*, whether the infant seed of believers are to be bap-

tized on the ground of relationship and of parental faith? All Pedobaptists agree in maintaining, with a zeal and a persistency worthy of a better cause, that *infants* whose parents are believers, ought to be baptized on the grounds just mentioned; while Baptists deny the right of infants to baptism, whether their parents are saints or sinners, simply because there is no precept for it, nor example of it, to be found in the whole canon of revelation.

Having premised these two remarks, we now proceed to review Mr. Wood's Lecture on Infant Baptism.

At the outset of Lecture IV., the author denies the right of Baptists to prescribe to Pedobaptists "the *kind* of evidence that they may use in the discussion of this question, or the *sources whence* they may derive it." We assert our right to do so.

If the Bible be a sufficient rule of faith and practice, and if, as Chillingworth declares, "the Bible, and the Bible alone, is the religion of Protestants," then it will follow, that whatever is not taught therein, or may be clearly proved thereby, is not to be taught or practised in the name of the Lord, as a part of his revealed will. In regard to a positive institution of the Gospel, such as baptism, we are compelled to look to God's word *alone* for evidence of its

nature and perpetuity. We demur to the adduction of evidence from Creeds, Catechisms, or Confessions of Faith, or any kind of human and uninspired productions. We reject all tradition on this subject, and do not admit the writings of the Fathers as of sufficient authority to be entitled to any weight, as rendering anything obligatory upon us which is not taught in the Scriptures. As regards matters of *fact* and *history*, their evidence is to be taken for just what it is worth, and no more.

Mr. Wood errs, if he imagines that Baptists content themselves with simply demanding from their opponents one positive command from the New Testament to baptize infants. We demand this, and more. We demand sufficient and satisfactory evidence, and that from God's word, in favor of infant baptism. To say that we require the production of "one positive command" from the Bible, and stop at that, is only a part of the truth. We ask them to furnish us with a command, either plainly expressed, or evidently implied, that infants should be baptized; or, to give us a solitary example of such baptism, by Christ or by his apostles, and we will bow to their authority with the utmost deference. We aver, that our Pedobaptist brethren, of whatever name, not only lack Scripture *precept* for infant baptism, but all evidence in

the form of *example*; that there is *no example* in God's word for the baptism of an unconscious infant; such example, for instance, as we have for the observance of the first day of the week as the Christian Sabbath, or for the communion of female saints at the Lord's table, or for commanding obedience on the part of the young convert to the Scripture law of baptism, prior to his partaking of the Eucharist. We might go still further, and ask them to produce any legitimate *inference* fairly deducible from relevant Scripture facts, which will justify either the practice of *immersing infants*, as do the Greek Church, or of sprinkling and pouring water upon them, as do our Western Pedobaptist brethren. We meet our brethren on this *broad ground*, and ask them to prove, in any of the foregoing ways, that a rite which we maintain is not once mentioned in the word of God, or even alluded to, *is* there spoken of, or referred to; and *then*, but not *till then*, will we yield the point and abandon our position.

Mr. Wood candidly concedes that there is no positive command for the baptism of infants, a concession by no means surprising when we remember his utter inability to *produce* such a command.

After admitting, in as positive language as he could use, that Pedobaptists *cannot* produce any positive

command from the New Testament for the baptism of infants (we call it *baptism*, by courtesy, rather than *rhantism*, its true name), our author tells us that they will give us “the *look*, the *signal*, but not the *word* of Christ,” (p. 58), alleging that “our Lord in this instance has not thought it needful to add positive command, to the various other methods he has left us of arriving at a knowledge of his will in this particular.” Let this admission be noted. We are here given to understand that “*looks and signals*” are the sole grounds on which infant baptism rests. But how can Mr. Wood give us a *look* of the Lord Jesus?

We have read of Roman Catholics displaying *bits* of his *cross* and *drops of his blood*, but never before have we read of a Protestant minister offering to give or show any of his fellow men “a *look* of the Lord Jesus,” or “a *signal* from the Son of God.” Another very wonderful thing in the foregoing admission, is the statement made, as if “*by authority*,” that “our Lord, in this instance, has not thought it needful to add a positive command.” But let us see. The Scriptures contain our Lord’s law and positive command in regard to baptism, and that law includes believers and excludes all others. “He that *believeth* and is baptized shall be saved.”—Mark xvi. 16. “Go ye therefore and teach (or “make *disciples* or

Christians," marginal reading) all nations, baptizing them in the name of the Father," etc.—Matt. xxviii. 16.

The very terms of the apostolic commission exclude all infants and unbelievers from being baptized. So the apostles understood their commission, and their *practice* was in perfect keeping with such understanding. The baptism of believers rests on the *law* of the Lord—but that of infants on the "LOOK, the *signal*, but *not the word* of Christ;" at least, so says *this* Pedobaptist author!

But again, Mr. Wood tells us that infant baptism rests for its support on "*inference*," and that the observance of the first day of the week as a Sabbath, rests on the same foundation. Now we deny that we have no other authority for observing the first day of the week as the Lord's Day, than *inference*. We have apostolic example, and the example of the apostolic and early Christian churches, which were unanimous in keeping that day as the Sabbath. We have better grounds on which to rest our practice of close communion than inference, as we shall prove in the succeeding lecture.

In stating what is termed "the argument from the Abrahamic covenant," in favor of infant baptism, Mr. Wood falls into the palpable error of calling circumcision "the *seal*" of that covenant. This is a

common blunder. It was the *sign*, but not the seal of the covenant of circumcision, and a sign is not a seal, nor a seal a sign. Paul tells us (Rom. iv. 11) Abraham "received the *sign* of circumcision, the seal of (what?) the righteousness of the faith which he had, being yet *uncircumcised*." Circumcision, according to Paul, was a seal of the righteousness which was imputed to Abraham by faith. Baptism is not a seal of the spiritual covenant between God and his people—the spiritual seed of Abraham. It is nowhere so spoken of in the New Testament. Believers, under the gospel economy, are sealed after they believe, not by baptism, but with the Holy Spirit of promise. (See Eph. i. 13; iv. 30.) Hence, all that we read or hear about circumcision as "the seal of the Abrahamic covenant, and the change of that seal to baptism under the new covenant," is just so much verbiage. In this summary statement the author begs the question at issue, by taking for granted the very point to be proved; for, after asserting the "change of the seal," etc., he says: "We conclude, in the absence of any prohibition, that as the children of the members of the Patriarchal and Jewish Churches were circumcised on the faith of *their* parents, so the children of members of the Christian Church should be *baptized* on the faith of

their parents." This is anticipating a conclusion, if not jumping to it. A statement of the question then follows.

He refers, under his first head, to the covenant which God entered into with Abraham, an account of which is recorded in plain language in Gen. xvii. 4, 14. Under this head, he falls into no other error than that of calling circumcision the *seal* of the Abrahamic covenant.

Under his second head, the lecturer argues that the covenant which God made with Abraham secured spiritual as well as temporal blessings to him and to his seed; and he charges it upon Baptists that they deny this, and argue that there were two covenants, one of spiritual and the other of temporal blessings, and that circumcision was the seal of the latter only.

Now, we frankly admit that circumcision was a sign or condition of a covenant between God and Abraham, and that a compliance with this condition on the part of Abraham and his male posterity, ensured to him and to them the blessings covenanted. All this is cheerfully admitted, neither are we disposed to deny that spiritual blessings were in a certain sense promised by God to Abraham and to his seed, yet we contend that temporal blessings and a

temporal inheritance were in a special manner promised to Abraham and to his seed.

The natural seed of the patriarch had a right of inheritance in the temporal Canaan, because they were his natural seed ; but under the new dispensation, no man has a right of inheritance in the spiritual Canaan on that ground. To be blest *now* with faithful Abraham, it is indispensable that Jews as well as Gentiles have like precious faith with Abraham, and such only are his true spiritual seed. The Apostle declares that “if we be Christ’s, *then* are we Abraham’s seed and heirs according to the promise ;” but to be his seed, we must have like precious faith with him. This is the view of Andrew Fuller, as may be seen by a reference to his Exposition of Gen. xvii. 1, 14. In a note appended to that part of Genesis he remarks : “As an anti-Pedobaptist, I see no necessity for denying that spiritual blessings were promised in this general way to the natural seed of Abraham, nor can it, I think, be fairly denied. The Lord engaged to do what he actually did, viz., to take out of them a people for himself, rather than out of other nations. But,” continues Fuller, “I perceive not how it follows hence, that God has promised to take a people from among the natural descendants of believers in distinction from others.”

“What was promised to Abraham, was neither promised nor fulfilled to every good man. Of the posterity of his kinsman, Lot, nothing good is recorded. It is true, the labors of those parents who bring up their children in the nurture and admonition of the Lord, are ordinarily blessed to the conversion of some of them, and the same may be said of the labors of faithful ministers wherever Providence stations them. But it does not follow in the one case, that the graceless inhabitants are more in covenant with God than those of other places; neither does it follow, in the other, that the graceless offspring of believers are more in covenant with God than those of unbelievers. New Testament saints have nothing more to do with the Abrahamic covenant, than the Old Testament believers who lived prior to Abraham. I am aware that the words of the Apostle, in Gal. iii. 14, “The blessing of Abraham is come on the Gentiles through Jesus Christ,” are alleged in proof to the contrary. But the meaning of that passage is not, I conceive, that through Jesus Christ every man was to become an Abraham, a *father* of the faithful, but that he is reckoned among his *children*; not a *stock* on which the future church should grow, but a *branch*, partaking of the root and fatness of the olive tree.

“So, at least, the context appears to explain it.

“They which are of faith, are the children of faithful Abraham. But if it were granted that the blessing of Abraham is so come on the believing Gentiles, as not only to render them blessed as his spiritual children, but to insure a people for God from among their natural descendants, rather than from those of others, yet it is not *as* their natural posterity that they are individually, entitled to any one spiritual blessing ; for this is more than was true of the natural seed of Abraham.” Now mark especially what follows, as it meets fully and fairly some of the objections urged in the lecture under review, besides answering some of the questions there put. “Nor do I see how it follows hence that we are to baptize children in their infancy. Abraham, it is true, *was* commanded to circumcise his male children, and if *we* had been commanded to baptize our male or female infants, or both, we should be as much obliged to comply in the one case, as he in the other ; but we do not think ourselves warranted to reason from circumcision to baptism : from the circumcision of *males* to the baptism of *males and females* ; and from the children of a nation (the greater part of whom were unbelievers), and of ‘servants born in the house, or bought with money,’ to the baptism of the children of believers. In short, we do not think ourselves warranted, in matters of

positive institution, to found our practice on analogies, whether real or supposed ; and still less on one so circuitous, dissonant, and uncertain as the one in question. Our duty is, we conceive, in such cases, to follow the precepts and examples of the dispensation under which we live."

This extract from one of our standard denominational works, will serve to show that instead of *denying* that *any* spiritual blessings flowed to the posterity of the patriarch from the covenant God made with him, we actually believe and assert it.

There is nothing under the third division of the lecture, which we are now reviewing, worthy of any special notice here.

Under the fourth, the author affirms that the covenant which God made with Abraham, "established a religious connection between the believing parent and his child, and thus between the Church of God and the children of his people." He, furthermore, affirms that "the initiatory rite of circumcision was to be performed in infancy 'on the eighth day,' and solely on the ground of the faith of the parent." Circumcision was the initiatory rite of the Abrahamic covenant, recorded in Gen. xvii., and signified that, as a people, the patriarch and his family were distinguished from all others, and in covenant with Jeho-

vah, and therefore bound by a special obligation to obey him. Like nearly all other positive religious institutions (if not all such), it was figurative of moral purity in "putting off the body of the sins of the flesh," and a neglect of it laid the party so neglecting it liable to be cut off from God's people as one who had broken his covenant. Infants were *not* circumcised *on the faith of their parents*, but on the ground of blood relationship, and I know of no single passage in all the Bible which teaches that "Abraham's children became interested in the *covenant* by the *faith* of their parent," nor can such an one be produced.

It is alleged, moreover, that children became church members with their parents under the Abrahamic covenant.

That is true, where they were circumcised as well as their parents, but never on the ground of their parent being circumcised. Pedobaptists very often assume that the duty of circumcising infants was inferred from the command to their parents to be circumcised; but such was not the fact.

The children were specially named, as well as the parents, and a commandment was given for their circumcision. It was not left to be *inferred* or *understood* that infants were to be circumcised, because

their parent was to be. Nothing of the sort. They were distinctly named. If our Pedobaptist friends could point us to any passage which intimated that believers were to baptize their children on the ground of relationship, similar to the passage in Gen. xvii. 1-14, where Abraham was commanded to circumcise himself, his male seed, and that of his slaves and servants; the question as to the right of infants to receive baptism, would be finally and forever set at rest. But this they cannot do; it is among "the things that are *wanting*;" for while proffering us the "*look and the signal*," they tell us frankly they cannot give us the "word of Christ," nor yet any positive command for the baptism of babes.

In the fifth division of his lecture, the author endeavors to make it appear that the covenant of circumcision "is *confirmed* with the spiritual seed of Abraham, under the Christian dispensation, and *still exists*." His first argument in proof, is, that it is called an "*everlasting* covenant," and that we are therefore, to "expect its continuance till the end of time, unless abrogated by him who first established it." That this argument is entitled to no weight, can be easily seen, from the fact, that the same term which in Gen. xvii. is rendered *everlasting*, is frequently applied to ordinances of the Mosaic economy

which every one must admit to have been abolished. Thus, in Lev. xvi., we find that, following a description of the ceremonies which were enjoined to be observed on the day of annual expiation, it is added at the 29th verse, "And *this* shall be a statute FOREVER unto you." The same word is used here which is used in Gen. xvii., in reference to the perpetuity of the covenant of circumcision. Again, in Lev. xxiii. 41, 42, the Feast of Tabernacles is commanded to be kept as "a *statute forever*." See also, Lev. vii. 35-37; Num. xviii. 8, 19, 23; xix. 10, 21.

In like manner, the Aaronic priesthood is spoken of in Num. xxv. 11, 13, as "an *everlasting* priesthood." From these passages, it will be seen at once, that "if the use of the word *everlasting* in the covenant of circumcision will prove its perpetuity, the same word applied to the Aaronic priesthood, and to almost every institute of the Mosaic economy, will prove the perpetuity of that entire economy," which is absurd.

The second attempt at argument, by way of proving the perpetuity and present existence of the covenant of circumcision, is, "that we have no account of its abrogation." Strangely enough, the author asserts that the Mosaic economy has passed away, but that "this covenant, not owing its origin

to that economy, did not expire with it." Moreover, he wishes to have his readers believe, that circumcision was not a Jewish ordinance, and no part of the Mosaic economy. Now, we can prove clearly, we think, the abrogation of the covenant of circumcision, and also, that it was regarded as a part of the Mosaic economy, having been incorporated with it.

The abrogation of the covenant of circumcision was very clearly intimated by John the Baptist, when he commanded the Jews to "Bring forth fruit meet for repentance, and think not to say within yourselves, we have Abraham to our father." This was evidently a blow aimed directly at the covenant of circumcision, for "the plea of any title to religious privileges, on the ground of descent from Abraham, had its original foundation in that covenant, and the Baptist, by pronouncing the *plea* no longer valid, established equally the invalidity of the covenant on which the plea was founded." But we have a more decisive evidence of the abrogation of the covenant of circumcision, in the decision of the Apostolic Council, of which we have an account in Acts. xv. The first five verses state the nature of the controversy, which had grown out of certain Judaizing teachers, enforcing *circumcision*, and the observance of the law of Moses, upon the Gentile converts.

The apostles, who evidently regarded the observance of the law of Moses, and circumcision, as parts of one system, decided unanimously, that these could not be enforced upon Gentile Christians at all; and this was a virtual prohibition upon the whole church," for there is no difference between the Jew and the Greek. Nor is this all. If the covenant of circumcision be still in force, how are we to account for the fact that Paul wrote as he did to the Galatians? Judaizing teachers had troubled and bewitched them, constraining them to be circumcised, desiring to make "a fair show in the flesh." Paul tells them plainly (chap. v. 11), that *he* did not preach circumcision, and declares (chap. v. 2, 5), "If ye be circumcised, Christ shall profit you nothing, for I testify to every man that is circumcised, that he is a debtor to do the whole law." This proves that Paul regarded circumcision as a *part* of the law, and his argument is, that to resort to circumcision since the beginning of the gospel dispensation, was a tacit denial of the Saviour—a refusal to admit the truth of Christianity, and a going back to the law, to bear its heavy yoke from which the Redeemer makes his people free.

It is truly astounding, that any man of Mr. Wood's intelligence can read the letter of Paul to the

Galatians, and still persist in maintaining that the covenant of circumcision *still exists*. The Apostle's argument is "directed as much against the principles on which the rite is founded, as against the rite itself."

Again, for any one to say that circumcision is not represented by Paul as a part of the Mosaic law, even though we do not read of its express reënactment in the time of Moses, or its incorporation with law of Moses, is very folly; for unless the covenant of circumcision, spoken of in Gen. xvii., and the "Mosaic law are inseparable parts of one system, so that when the last is mentioned the first is included, Paul stands convicted of misrepresentation.

Paul furthermore expressly affirms, Col. ii. 14, "that Christ blotting out the hand-writing (or written code) of ordinances that was against us, which was contrary to us, *took it out of the way, nailing it to his cross*." Surely no one will deny that the covenant of circumcision was included in the hand-writing of ordinances. That covenant guaranteed peculiar privileges to the Jews, and Paul affirms that the Saviour had blotted it out, and by his death had placed Jews and Gentiles on a common level. The same Apostle tells the Ephesians, chap. ii. 11-15, that Christ had "abolished in his flesh the law of

commandments contained in ordinances to make in himself of *twain* one new man, so making peace." By this language, the Apostle teaches that whatever ordinances tended to separate the Jews from the Gentiles were abolished; and none separated them more clearly than circumcision, "the token of the covenant" that secured to them peculiar privileges; and it must be quite clear that if the "*ordinance* of circumcision was abolished, the *covenant* of circumcision was, for in no other place in the five books of Moses is circumcision ordained as a general law to Israel than in Gen. xvii. where it is a *covenant*." Pedobaptists confound the covenant which God made with Abraham, of which an account is given in Gen. xii., with the covenant of circumcision spoken of in Gen. xvii., and it is to the former and not to the latter of these covenants that Paul makes reference in Gal. iii. 17, as being "confirmed of God in Christ." The words used by Paul in Gal. iii. 8, are quoted from Gen. xii., and not from Gen. xvii. The Rev. J. T. Smith takes this view, in his valuable work on "Infant Baptism," pp. 17, 19, where he thus speaks :

"That these promises in Gen. xii. 3, and Gen. xxii. 18, referred to in Gal. iii. 14-17, have no connection with the covenant of circumcision, appears still clearer from the seventeenth

verse, which I will quote from Macknight's translation: 'Wherefore this I affirm, that the covenant which was afore ratified by God, concerning Christ, the law, which was made four hundred and thirty years after, cannot annul, so as to abolish the promise.' That it might be perfectly understood that there is no reference here to the covenant of circumcision, the Apostle is careful to tell us precisely when this covenant was made—four hundred and thirty years before the giving of the law. It is agreed on all hands, that this period of four hundred and thirty years carries us back to the time when God called Abraham out of Ur of the Chaldees, when he made the promise in Gen. xii. 3, identified by the Apostle with the one recorded in Gen. xxii. 18. The chronology may be stated thus: Abraham was seventy-five years old when this promise was made to him; Gen. xii. 4. He was one hundred years old when Isaac was born; xxi. 5. Isaac was sixty years old when Jacob was born; xxv. 26. Jacob was one hundred and thirty years old when he went down into Egypt; xlvii. 9. We have then,

From the call of Abraham to the birth of Isaac, 25 years.

“ birth of Isaac to the birth of Jacob, . 60 “

“ birth of Jacob to the going down into

Egypt, 130 “

Total sojourn in Canaan, 215 “

According to Exodus xii. 40, the entire sojourn in Canaan and Egypt was four hundred and thirty. Subtracting from the entire sojourn the two hundred and fifteen years' sojourn in Canaan, we have two hundred and fifteen years for the sojourn in Egypt. Adding these two together, we have four hundred and thirty years from the call of Abraham to the giving of the

law. The covenant, therefore, here spoken of, must have been revealed to Abraham when he was seventy-five years old. But the covenant of circumcision was made when Abraham was ninety-nine years old (Gen. xvii. 1); twenty-four years later, *i. e.* four hundred and six years before the law, instead of four hundred and thirty."

Under the *sixth* head of the lecture now under review, the author takes the unwarrantable ground that baptism has come in the place of circumcision, or to use his own words, "the seal (?) of this covenant has been changed under the Christian dispensation from circumcision to baptism," in proof of which he alleges that "both were divinely appointed as rites of initiation into the church of God;" that "both have ascribed to them the same significancy;" that "both signified the adherence of the parties receiving them to the covenants of which they were seals;" while "baptism bears the same relationship to the Lord's Supper, that circumcision did to the Passover;" and, lastly, he avers, that "baptism is distinctly declared to be the Christian circumcision in Col. ii. 11, 12."

Mr. Wood here traces certain *analogies* between circumcision and baptism, in order to prove that the latter has come in the room of the former. Supposed analogies have misled many a clearer head than his.

But as has been well observed by the author from whom I have just quoted :

“The Pedobaptist conclusion depends, not on an *analogy* between the two rites, but on the assumption that they are in all respects *identical*, or else that the one typified the other. Indeed the analogy is fatal to infant baptism. Circumcision was the visible sign which distinguished the ancient covenant people from all others ; baptism is the rite which is appointed as the visible separation of the true holy people from the unconverted world. And as circumcision was not administered to any who were not, either by birth or proselytism, *already among the covenant people*, so the analogy would require that baptism should not be administered to any who are not, by the new birth and faith, *already among the true holy people* ; a condition which excludes infants.

“So that to establish infant baptism from circumcision, the analogy must be rejected, and identity or its equivalent assumed. Baptism, it is assumed, has taken the place of circumcision, and is essentially *the same thing*. But the points of difference between the two are too numerous and distinct to admit any such identity. Circumcision could be given only to males ; baptism knows no distinction of sex. Circumcision was limited to born or naturalized Jews ; baptism knows no distinction of nation. Circumcision was required to be given to native Jews at eight days old ; baptism is free to any age, as well as either sex, after evidence of faith appears. Circumcision was the distinctive ordinance of a national church, the members of which entered it by birth, and therefore was required to be given to infants ; baptism is the distinctive ordinance of a

Spiritual Church, whose privileges none may share except those who give evidence of a new birth, and therefore may not be given to infants. Circumcision was the sign of hereditary privileges, and therefore was required to be given to infants; baptism is the sign of privileges which flow only through faith, and therefore may not be given to infants."

Again, if "baptism bears the same relationship to the Lord's Supper that circumcision did to the Passover," and the Eucharist has taken the place of the Passover, as Mr. Wood maintains, then our Pedobaptist brethren ought to go one step further, and *administer the Lord's Supper to infants*; for infants who were circumcised partook of the Passover, as Dr. Scott, the commentator, shows in his Notes on Exodus xii. 43, 45, and as Witsius affirms (Econ. of Cov., vol. 2, book iv., chap. 9, sec. 14). A person who was qualified for circumcision was qualified to eat the Passover, even a child; and what qualification does any man or woman need for the Lord's Supper which he or she does not need for baptism? A person who is qualified to receive *one* of the ordinances of the church, ought to be qualified also to receive the other. Baptists so think and act, and hence, those whom they think fit for baptism, they admit and welcome to the Lord's Table when baptized, but not so our Pedobaptist brethren. Before our

Congregational friends taunt us any further about our close communion, let them first admit to the Lord's table their own baptized church members. They are closer in their communion than *we*, for we *do* admit our brethren whom we regard as baptized ; but they will not admit those whom they persist in calling members of the church under the covenant, and fit subjects for baptism.

As respects the last item adduced by way of proof on this point, viz., that " baptism is declared by Paul to be the Christian circumcision," we must say in all plainness, that it is a piece of gross misinterpretation. The words in Col. ii. 11, 12, read thus : " In whom also ye are circumcised, with the circumcision *made without hands*, in putting off the body of the sins of the flesh, by the circumcision of Christ," or in other words, by the Christian circumcision. Now, we are definitely informed what this Christian circumcision is ; it is the " circumcision made *without hands*," an expression which shows that neither baptism nor any other external rite is intended. By connecting the 12th with the 11th verse, and making the former exegetical of the latter, Mr. Wood endeavors to make it appear that the Christian circumcision is " being buried with Christ in baptism," thus admitting that water baptism is here referred to ; whereas, on p. 35,

he doubts whether there be in Rom. vi. 4, the parallel passage, *any allusion* to water baptism, and tells us that *he regards the entire passage as figurative!* He previously affirms, on p. 31, that any remarks that affect the meaning of Rom. vi. 4, have an equal bearing on Col. ii. 12. Thus he tells us, on p. 35, that the language in Col. ii. 12, is figurative, and therefore has no reference to the literal baptism of water, and then, on p. 64, he turns round and says that it is the baptism of water, *alias*, "the Christian circumcision." There is a gross and palpable contradiction here.

Mr. Wood must have felt himself in a most awkward dilemma in regard to this text, for in order to make it say anything at all on the question of baptism as a substitute of circumcision, he is compelled to admit, as he does here, that it actually speaks of water baptism, and this blows the favorite theory of sprinkling to the winds, for the most learned Pedobaptists agree that the baptism spoken of in Col. ii. 12, can mean nothing else than immersion. (See Meyer's Commentary on the passage.) Buried by *sprinkling* is preposterous. To escape this dreaded consequence, Mr. Wood was forced, on pp. 31, 35, to deny any reference to literal baptism, affirming the whole passage to be figurative, when afterwards it suited his

convenience to adduce the same passage, on p. 64, as declaring baptism to be a substitute of circumcision. To what ludicrous shifts are men reduced when advocating error.

One thing at least must be very clear, *i. e.* that if, as contended, the covenant of circumcision *still exists*, with no other change than that baptism has taken the place of the ancient bloody rite, *consistency* should constrain our Pedobaptist brethren to baptize *all their males, slaves and servants*, whether they be such as were “born in their houses or bought with money.” The old covenant enjoined the circumcision of these as specifically as it did that of male infants. *Consistency is a jewel.*

If baptism *has* come in the room of circumcision, is it not unaccountable that the apostles did not say so when they were pleading so earnestly with the Jewish converts to abandon the ancient rite? Why did they not tell them that by cleaving to circumcision they were in reality renouncing their baptism, since baptism had taken its place? Or, to use the pertinent language of another—

“Why did they fail to draw from their quiver so polished a shaft—a weapon so effective? Why neglect an argument made ready to their hands, so appropriate, so conclusive, so triumphant? An argument so personal, so experimental, so *ad homi-*

nem, so well calculated to enlist on the side of truth their finest feelings; to call to mind the time of their early espousals, the glowing warmth of the zeal which was associated in their minds with their baptism? Why did they not say, know ye not that so many of us as were baptized into Christ, renounced circumcision? received the new and beautiful robe of Christian baptism instead of the old worn-out garment of circumcision! It is singular that they did not avail themselves of an appeal so touching, of an argument so forcible."

Very little time need be spent in dealing with the *seventh* head of the lecture before us, under which the author maintains—

"That in the absence of any *positive prohibition of infant baptism* in the New Testament, we are fully authorized, nay, required to administer baptism to parents and their children."

This reminds me of the language of Dr. Chalmers, who asserts, that "if the Scriptures give us no other testimony in favor of infant baptism, they give us *at least* the testimony of their *silence*!" Now, nothing can be more unsound than the principle of attempting to bolster up some favorite theory or practice by asserting that the Scriptures say nothing against it in the form of "positive prohibition." If by this language Mr. Wood means that infant sprinkling is not forbidden in the Bible, in any place, in so many words, and undertakes to plead for its continuance on

that negative ground, his argument proves altogether too much. To reason in this way, is to open a door for the practice so common among the Catholics, of baptizing *bells*, of praying for the dead, of auricular confession, the use of beads, and of holy water, not to speak of Episcopal confirmation, and the use of the sign of the cross in baptism.

If we be asked for a passage in which the administration of baptism is limited to adult believers alone, we point to the language of the great commission. That positively excludes from baptism all who are not believers. It rests on our opponents to show that baptism is required to be administered to infants, and until they *do* this, we are not required by the laws of argument to offer rebutting testimony. Let them make good their position by evidence, instead of calling on us to establish a negative, while they prove nothing affirmatively. How strange it sounds to hear Mr. Wood use the following language: "We admit—if any one is disposed to regard it as an *admission*—that it" (*i. e.* the New Testament) "contains no positive command for its observance," viz., the observance of infant baptism; and then to hear him add, "the absence of any positive command to do so, is not only no argument against it, but is, on the contrary, precisely what we should ex-

pect from the continuance of the covenant with the simple change of the seal." I have already proved that the covenant does not exist ; that baptism is not a seal of the covenant of grace ; that it has not come in the place of circumcision, and therefore that all the inferences drawn from these incorrect premises are worse than useless, as proofs of infant baptism.

The next argument adduced in support of this practice, which rests on "looks and signals, but *not the word of Christ*," is drawn from the baptism of households in the days of the apostles.

Passing over the unimportant remarks respecting the proportion of household baptisms to the whole number of baptisms in the New Testament, which prove nothing at all, even with the aid of Mr. Wood's *inferences*, and simply reminding him that he has not, and cannot produce from the Bible any instance of an infant baptized on the faith of its parents, we proceed at once to the consideration of Mr. Wood's position that "*household* baptism must have involved *infant* baptism." I contend that it involves no such thing, and the proof is found in hundreds of households without infants baptized by Baptist ministers. I have baptized many households, but I have never baptized an unconscious infant. Mr. Wood admits, what everybody knows, that there are hundreds of

households in every large community in which there are neither babes, nor any too young to exercise faith in the Saviour; and admits still further, that Pedobaptists "*cannot prove that there were little children in the households said to have been baptized,*" and yet coolly remarks that Baptists cannot *prove* that there *were none*." He knows very well that the burden of proof does not lie with us. His demand for us to prove a negative, while he admits he *cannot prove an affirmative*, is ridiculous in the extreme, and betrays in a most striking manner his own sense of the weakness of his case.

Of the jailer's family it is said, that "he rejoiced, believing in God with all his house." Acts xvi. 34. All his house were rejoicing believers, and hence none of them *could* have been babes. Of the house of Stephanus we read that they "addicted themselves to the ministry of the saints," 1 Cor. xv. 16, from which it is clear none of *them* were little infants. Of Cornelius and his house it is said, that "he was a devout man, and one that feared God *with all his house*." Acts x. 2. Can infants believe and rejoice in the Saviour? Can they "fear God?" Can they "addict themselves to the ministry of the saints?"

Dr. Neander, with an ingenuousness which we cannot but admire, admits that "the mention made

of whole families being baptized, *proves nothing*, for it does not follow of necessity that infants were among them."

Says De Wette, one of the most learned of modern Pedobaptist commentators, "some would find a proof of the apostolic baptism of children in the baptism of Lydia's household, as well as in that of the jailer of Crispus, and of Stephanus; but there is no evidence that any except adults were baptized."

Meyer, another and later authority of equal weight on the same side, says quietly of Lydia's household, "it probably consisted of female helpers in her business."

Mr. Wood saw clearly enough that he could find nothing in the inspired record in reference to the families of Stephanus, Crispus, or Cornelius, which could be made to suit his purposes, and hence confines himself to the city of Philippi and the families of Lydia and the jailer, and after quoting the words "he and all his," "Lydia and all her household," he comes to the following sage conclusion: "Hence, *if there were any infants, or young children*, in these households, *they were baptized* along with their parents."

Yea, verily, "*if there were;*" but that is the very point to be proved, and the point which Mr. Wood admits he *cannot* prove.

Following in the wake of Pedobaptist writers, Mr. Wood informs us that the word "*oikos*," rendered *house* or *household*, in each of the four instances referred to, properly signifies a family composed of adults and children, while the word "*oikia*" is a term which includes *domestics* or servants. Now, does not every one know, who is acquainted with the original, that both the terms "*oikos*" and "*oikia*," are alike applied to the household of Stephanus—"oikos" in 1 Cor. i. 16, and "*oikia*" in 1 Cor. xvi. 15. To avoid the force of this fact, the author gravely tells us that "*oikos*," in 1 Cor. i. 16, means the family of Stephanus, while "*oikia*," in 1 Cor. xvi. 15, "includes, doubtless, some pious domestics." It doubtless includes no such persons. If "*oikia*" includes "some pious domestics," so does "*oikos*," for both words are used in reference to this *one* family. The term "*oikos*" is used to denote the family, and the dwelling in which the family resides, as a reference to Acts xvi. 15, will show. In like manner "*oikia*" is applied both to the family and to their dwelling. Compare Matt. ii. 11, 5, 15, John xii. 3, with Matt. x. 13, John iv. 53. The dwelling of Jairus is called "*oikos*" by Mark, and "*oikia*" by Luke. Luke (chap. x. 5) uses the terms as strictly synonymous.

An effort is made to argue the question on the ground of *probabilities*. It is alleged, that as about three out of every four households have infants in them, therefore it is very *probable* that there were infants in the families of Lydia, the jailer, etc. Now we have, in the whole New Testament, a record of just four cases of household baptism. The argument from *probabilities*, then, stands thus : “ About three families out of every four contain young children ; among the thousands of New Testament baptisms, at divers times and places, mention is made of just four households ; *therefore*, in those four households were probably *infants* who were baptized.” Can anything be more *inconclusive* ? It may be convenient to assert, “ that there must have been thousands of cases of household baptisms, of which no record is left us,” but not so easy to make this credible. We have to deal with *facts*, not with assertions, conjectures, and baseless probabilities. Strange as it may seem, it is nevertheless true, that a vigorous effort is made to show that the baptism of the households of Lydia and the jailer, “ were performed in each case on the ground of the parent’s faith,” and “ that there is not a shadow of proof that any one believed but Lydia, yet when Paul baptized her, he baptized her household also.”

Not content with the reading of our version, which declares that the "jailer rejoiced, believing in God, *with all his house*," this advocate of infant baptism strives to make it appear that the text should be rendered, "he rejoiced, with all his house, believing in God," so making out that *he alone believed*, while *all the family rejoiced*! True, he tells us that both the verb and the participle are in the singular, but that only compels me to tell him that the adverb "*pano-iki*," which means, "*with one's household*," may be construed with either *egalliasato*, or *pepisteukos*, in perfect keeping with the laws of Greek syntax. Indeed, critics generally construe it as our translators have done, with the participle *pepeisteukos*, believing.* These words express the faith of the household, whether we understand them to mean that he rejoiced with them, or that he believed together with them; for, if he believed together with them, their faith was like his; and if he exulted together with them, then like him they felt the joys of faith and the transports of adoption. Dr. Bloomfield says, in a note on Acts xvi. 31 :

"'Thou shalt be saved and thy house.' It is taken for

* The act of believing, like that of the verb, is predicated of the jailer's family, as well as of himself. (See Professor Hackett on the Acts.)

granted that his family became Christians as well as himself."

My good friend and Congregational brother *dare* not take this for granted, as it would spoil all his special pleading here.

Dr. Doddridge thus speaks :

" 'Thou shalt be saved and thy house.' The meaning cannot be that the eternal salvation of his family could be secured by *his faith*, but that if *they also themselves believed*, they should be entitled to the same spiritual and everlasting blessings with himself."

Matthew Henry, in his note on this passage, says :

"There was *NONE* in his house that refused to be baptized, and so made a jar in the ceremony, but *they were unanimous in embracing the gospel*, which added much to the joy."

On p. 72 we are told that the "practice of household baptism among New Testament and modern Pedobaptist churches, to whom it is exclusively confined in the present day, renders absolutely certain their mutual adherence to *some common* principle, that, to wit, of infant baptism, without which it is almost impossible that *household baptism* should occur." There are almost as many errors here as there are lines. I really wonder that the writer of them ever dared to risk his veracity as a man of truth, by per-

petrating such an unfounded statement. Household baptism *exclusively* confined to Pedobaptist churches, indeed! The man who can hazard such a remark reveals one of two things, either his total ignorance of the doings of Baptists, or a determination to misrepresent them.

The baptism of families, and that at one and the same time, occurs among our people constantly, and is one of the most familiar occurrences in our denominational experience. I venture to say that our Canadian pastors can produce a *greater* number of such cases than the whole of the Canadian Congregationalist ministers can. I am willing to test the matter any day. I, myself (pardon the reference), have baptized, in a ministry of a little over ten years, more than double the number of households of which we read in the New Testament.

Having performed the argumentative feats at which we have been looking, the author pauses to breathe, and take a retrospect of his doings. To make his exploits appear the more imposing, he sums up, by way of recapitulation, in which he treats us to a rehash of what we have read with both pain and patience. The retrospect is brief, but reaches far, for it goes back "*thousands of years ago*," to the days of Abraham, of course. The law

of circumcision is again brought up—a leap is then made to the days of the Messiah—then comes a repetition of the unwarrantable statement, that the rite of circumcision was changed to baptism; and the reckless assertion that nothing was said in the law of baptism, that “could even imply its restriction to adults.” I have read many works on baptism, but never one which contained, in the same space, so much dogmatical assertion, so many palpable contradictions and so little of sound argument. Here are fallacies instead of facts, assertion instead of proof, and crude criticism, instead of the results of mature scholarship.

After a short *résumé*, he proceeds, p. 73, to notice several objections commonly urged against infant baptism, the first of which is, that “believers alone are to be baptized, and hence as infants are incapable of believing, they cannot be proper subjects for baptism.” Then with an air of confidence, he demands, “*where* are we told that believers *alone* are to be baptized?” He asks Baptists to point out the passage, and promises on its production to abandon infant baptism. Well, if Pedobaptists will become Baptists as soon as we can point to such a passage, they have little time to lose. Here it is, Matt. xxviii. 19, 20, and the parallel pas-

sage in Mark xvi. 15, 16. These passages contain the great commission to preach and baptize, and they show plainly to whom baptism is to be administered—to believers alone. “Go make Christians, baptizing *them*.” “Go ye into all the world and preach the gospel to every creature. He that *believeth* and is baptized shall be saved.” No amount of dexterity and manœuvring can bring the baptism of *unconscious* and of *unbelieving infants* within the scope of the foregoing passages, nor yet *unbelieving adults*. Will Mr. Wood now cease baptizing or rhantizing infants? We shall see. God grant him grace to see his error and abandon it.

Again, Mr. Wood affirms our objection, above mentioned, to be a “begging of the whole question.” But we have already proved that believers alone are to be baptized, and having done this, we have proved everything requisite, and as our opponent admits, with such proof “there is need of no more syllogisms about it.” But is it not a begging of the question to reason as our opponents do, by assuming that infants are to be baptized on the ground of *their parents’ faith*. This dogma of faith by proxy, of “renouncing the devil, the pomps and vanities of the world by proxy, and believing in Christ,” by means of parents, or of god-fathers and

god-mothers, as proxies, smacks too strongly of Rome for an Independent.

Our objection to the baptism of infants, *does not*, as my opponent affirms, imperil the salvation of infants, unless it can be shown that, as many Pedobaptists affirm, baptism saves them, and that without it, they are eternally lost. But, when we maintain that none can be saved but those who believe, the reference is to those only who can exercise faith. Infants cannot, and therefore are excepted; for no one can be so blind as to imagine that God requires faith to be exercised by those who are naturally and mentally incapable of it. To assert that "children who are *incapable of believing* shall be baptized on the ground of their parents' faith, just as Abraham's children were circumcised," is calculated to convey the idea, that the male offspring and servants of the patriarch were circumcised on the ground of his *faith*, which is erroneous. They were circumcised on the ground of their relationship to him, and by express command—not on the ground of his exercising *faith for them*. No such idea as this is ever once taught in the Bible. We contend that in the apostolic age none were ever baptized unless on a profession of their faith in Christ, and it devolves upon those who insist upon baptism being admin-

istered to such as are incapable of faith, to point out the passage in which any such baptism is recorded. But no such instance has been pointed out, or can be. With all his zeal for *pedo*, or *child*-baptism, Mr. Wood has shown *his* inability to adduce a solitary example. He is constrained to admit that he and his Pedobaptist brethren “cannot *prove* that there were little children in the households said to have been baptized,” p. 69. On p. 58, he says, “Our Baptist brethren often ask us, with an air of triumph, to produce one positive command in the New Testament to baptize infants, and we reply just as *broadly* as any of them could desire, WE CANNOT! We will give them the *look*, the *signal*, but NOT THE WORD OF CHRIST,” “and on p. 67, “We admit—if any one is disposed to regard it as an *admission*—that it” (the New Testament.) “contains NO *positive command for its observance*,” *i. e.* the observance of *infant* baptism.

There are hundreds who *will* regard the foregoing not only as *admissions*, but as most damaging and humiliating confessions, and many will be disposed to inquire, with those confessions staring them in the face, what avail his special pleadings, his “*probabilities*,” his “*inferences*,” and his “*syllogisms*?” There stand, however, these confessions of the weakness of his cause; *litera scripta manet*.

The gist of the whole argument in Lect. iv. is just this : “ There is no word of Christ in favor of infant baptism in the New Testament, there is *no positive command for it in the Bible*—we cannot prove that there were infants in the households which were baptized by the apostles, but male infants and servants were circumcised under the covenant of circumcision ; we think *that* covenant still exists, though baptism has taken the place of circumcision, and as we are not *expressly* forbidden to baptize infants, we *infer* that we ought to do so, and THINK it *probable* that infants were baptized by the apostles !”

This is the argument, and a precious argument it is, as any one can see at a glance.

In reply to the question which is so often asked, “ What is the *use* of baptizing an unconscious infant ?” Mr. Wood inquires, “ What was the use of circumcising an unconscious infant ?” This is a lame way of answering the question, yet in reply to the latter query, we rejoin : the use of circumcision was obedience to an express command of God. Anticipating this as our reply, Mr. Wood exclaims, “ That is just our reason for the observance of infant baptism. We believe God has enjoined it upon us.” That is, there is no express command for it in the Bible, “ no word of Christ ” for it in the New Testament, not so much as one clear example of it, or

even allusion to it in the whole Bible, and yet "God has enjoined it upon us!" "Error is fated to run crooked," and "that which *is* crooked cannot be made straight."

But the use of infant baptism is to impress the *parent* rather than the child. But can Mr. Wood tell us by what shadow of authority he sprinkles water on infants to make an impression on their parents? Circumcision was performed for no such purpose, but to render obedience to the command of God, and to mark the descendants of Abraham and the Jewish nation as the chosen people of God, and to keep them distinct from all other nations.

The last objection which Mr. Wood notices as being urged against infant baptism is, that it upholds "the grievous error of *baptismal regeneration*." While admitting that a portion of the Pedobaptists hold this error, he repudiates the idea that Congregationalists hold or teach such a God-dishonoring dogma. We give him the benefit of his disclaimer, even while we lament deeply that the Episcopalian "prayer book," the works of Roman Catholic authors; the "catechism," and the "confession of faith," used by the Presbyterians, and even the standards of the Methodist church, teach this mischievous error.

Imagining himself to be *another* Luther, having a just cause to plead, he winds up the argumentative part of his lecture on Pedobaptism by quoting Luther's memorable words before the diet at Worms, a befitting peroration truly !

The lecture closes with what the author calls "a very brief sketch of the historical evidence upon the subject of infant baptism."

Justin Martyr, is quoted as saying that "many persons were living in his day (A.D. 160) seventy and eighty years of age who had been discipled to Christ from childhood."

On the quotation I beg leave to remark that the words of Justin will not, by any manner of means, bear the interpretation that these persons had been *baptized* in infancy. The meaning of the language clearly is, that they had been taught or instructed in the doctrine of Christ from their childhood," just as Timothy is said to have known the Scriptures "from a *child*." Justin does not say that they had been *baptized* when children, nor does he make here the most distant allusion to baptism. But Justin Martyr does give evidence in favor of Baptist views as then prevailing ; for, in his apology, dedicated to Antoninus Pius, he says (I. pp. 88, 89, London edition, 1722) :

“As many as are persuaded and do believe, that those things which are taught and spoken by us are true, and engage to live accordingly, are instructed to pray and implore of God, with fasting, the forgiveness of their sins, we praying and fasting with them. They are then *led by us to a place where there is water,* and they are regenerated with the same kind of regeneration with which we are regenerated, for in the name of God, the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Spirit, they are then washed in water,” etc.

This passage is decisive evidence against the existence of infant baptism in Justin’s time, for he says, *“as many as are persuaded and do believe,”* are led to a place where there is water, and washed in the name of the Trinity. If there had been such a thing as infant baptism at this early day (A.D. 160), surely this would have been the place to have mentioned it, but there is no hint of such a practice in his writings.

It is not pretended that the fathers of the church, such as Barnabas, Clemens, Romanus, Ignatius, Polycarp, or Hermas, say aught about it, though these men lived and wrote prior to the time of Justin Martyr; but the words quoted from Justin’s writings are the earliest testimony brought forward, and these prove nothing to the point, but on the contrary are decidedly against the Pedobaptist theory.

Nor is this all : Justin Martyr uses language which shows that in his day it was administered only to adults. These are his words : “ We were corporally born without our will (*kat’ anageen*), but we are not to remain children of necessity and ignorance (as to our birth), but *in baptism are to have choice knowledge*, etc. THIS WE LEARNED FROM THE APOSTLES.” It is strange that Mr. Wood should venture to press this ancient Father into the service of the cause of *Pedo*-baptism.

The Rev. Dr. Woods, who wrote a work in defence of Pedobaptism, and was for many years Professor of Theology in the great Theological Seminary of the New England Congregationalists, at Andover, thus disposes of Justin Martyr’s testimony :

“ Yet, as the phrase ‘*from childhood*,’ may relate to children who have come to years of understanding, as well as to infants, I am satisfied, on a review of the testimony of Justin, that it cannot well be urged as conclusive in favor of Pedobaptism.”

Here we have *Woods* vs. *Wood*. Admitting that Justin does speak of “ being circumcised by baptism with Christ’s circumcision,” there is no evidence of a reference to the baptism of infants. His whole testimony on the subject is against Pedobaptism.

If Justin imagined that baptism had come in the place of circumcision, he did so, as Mr. Wood does,

without any Scriptural ground for the supposition. We take Justin's statement of *facts*, but discard his suppositions, especially when they are at variance with history and Scripture.

The language of Irenæus is next quoted, as giving countenance to the idea that infant baptism was practised in his day, A.D. 180. The following is the passage cited from his writings, in which, speaking of Christ, he says :

“He came of himself to save all—all, I say, who are by him born again to God: infants and little ones, and children and young men and old men. Therefore he went through every age, and was made an infant for infants, sanctifying infants: for little ones a little one, sanctifying those of that age.”

On this passage (*even if genuine*) there can be built no argument for infant baptism, as Irenæus does not say that infants, and old men, are regenerated in *baptism*, and to attribute to him this sentiment, is not so much to interpret as to pervert his language. Several learned scholars, Baptists and Pedobaptists, consider the whole chapter in which this passage occurs an interpolation—a chapter *foisted into the genuine writings* of Irenæus; yet *this chapter*, which says at the beginning that Christ was baptized when he was thirty years old—that there were three pass-overs between his baptism and his death, and then,

in the end, that Christ lived on earth till he was fifty years of age, so contradicting itself; *this chapter*, from which Mr. Wood quotes with such assurance, is "the most respectable authority for infant baptism which is to be found in the writings of the second century." But apart, altogether, from its absurd contradictions and false statements, and the acknowledged likelihood of its spuriousness, the passage, even if written by Irenæus, is no evidence that Pedobaptism was in existence at that early period. I know full well that Neander says that "Irenæus is *the first* Church teacher in whom we find any allusion to infant baptism;" but, with Neander as with all others, the question of such allusion turns, as upon a pivot, on the meaning of the verb *renascuntur*.

On this point, Dr. Doddridge, Congregationalist, remarks: "We have only a Latin translation of this work; and some critics have supposed this passage spurious; or allowing it to be genuine, it will not be granted that to be *regenerate* always, in his writings, signifies to be *baptized*." (Misc. Works, p. 493.) Dr Sears has shown, in a very learned and elaborate article, published in the "Christian Review," vol. iii. p. 206, that Irenæus "generally employs the word 'regeneration,' to designate the general work of Christ in redeeming the human race," and that, therefore,

there is no good ground for believing that infant baptism had been introduced in his day. Dr. Woods gives up the passage altogether. Dr. Krabbe declares the passage "will hardly bear criticism." Dr. Bunsen is exactly of the same opinion. Baumgarten-Crusius, p. 1209, says :

"The celebrated passage in Irenæus is not to be applied to infant baptism, for the phrase evidently means the participation of all in his divine and holy nature, in which he became a substitute for all."

Winer says in his Lectures :

"Tertullian is the first that mentions it (*i. e.* infant baptism). *Irenæus does not mention it at all.*"

Starck declares, that

"Neither Justin Martyr nor Irenæus say respecting infant baptism what has been attributed to them."

But further citations are needless ; suffice it to say, that Rossler, Munscher, and Van Collen, all of whom are German Pedobaptists of high rank as authorities, deny that this passage in Irenæus, even if genuine, can be so tortured as to be made to give evidence in favor of infant baptism. I dismiss this quotation from Irenæus, by quoting three remarks from Dr.

Sears' unanswerable argument in regard to its true meaning:

"1. The phrase 'regenerated through Christ unto God,' if it mean the 'general recovery of man through Christ's incarnation and redemption,' has numerous parallels in the writing of Irenæus; if it mean 'baptized through Christ unto God,' it has no parallel—*absolutely none*.

"2. The phrase 'baptism through Christ unto God,' is an incongruous idea, nowhere to be found in the Scriptures, in the writings of Irenæus, or in any other Father or writer, ancient or modern.

"3. 'Regeneration,' standing alone, without any such word as 'baptism' or 'bath' prefixed, and governing it in the genitive, *never means baptism in Irenæus*."

The next evidence is brought from the writings of Origen, in which he says, "that according to the usage of the church, baptism was given to infants," and that they were "baptized for the forgiveness of their sins," etc. No doubt Origen, who wrote during the first part of the third century, speaks of an apostolical tradition to baptize infants (*parvulis*); but Neander, the historian, and one of the most eminent Pedobaptists that ever Germany produced, or the Lutheran Church possessed, remarks, in regard to this statement of Origen, that it is an "expression which cannot have much weight in this age, when

the inclination was so strong to trace every institution which was considered of special importance, to the Apostles, and when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age." Neander also observes, that "in Origen's time, too, difficulties were frequently urged against infant baptism, similar to those thrown out by Tertullian," and it is unsafe to infer from a stray expression of this kind, that it had become a customary thing to baptize babes, because that long after Pedobaptism "was acknowledged in theory, it was far from being uniformly recognized in practice. (Vol. i. p. 314.)

Mr. Wood is chargeable with an erroneous translation of Origen's language, or rather of the Latin translation of it, when he quotes him as saying that the "church had received *an order* from the apostles to give baptism even to infants." The sentence in the Latin translation reads thus: "Pro hoc ecclesia ab apostolis *traditionem* suscepit, etiam parvulis baptismum dare." The word *traditionem* does not mean *an order*, but a "tradition—a saying handed down from former times." Origen only claims tradition as the ground for infant baptism, and when Mr. Wood quotes Origen as authority, he must content himself with receiving it as tradition, and nothing more. It

is a bold stroke of policy to render the word *traditionem* an *order*, but it only injures his cause.

Chevalier Bunsen, in his famous work, "Hippolytus and his Times," says :

"A passage in our Alexandrian Church-book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an apostolic tradition. And it removes the origin of infant baptism from Tertullian and Hippolytus to the end of our present period. *Cyprian* being the *first* Father who, *impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle.* . . . The difference between the ante-Nicene and the later church was essentially this: The later church, with the exception of converts, only baptized new-born infants, and she did so on principle. The *ancient* church, as a general rule, baptized adults, and only after they had gone through the course of instruction; and as the exception, only Christian children who had not yet arrived at years of maturity, but *never infants.* . . . Cyprian, and some other African bishops, his contemporaries at the close of the third century, were the first who viewed baptism in the light of a washing away of the universal sinfulness of human nature, and connected this idea with that ordinance of the Old Testament circumcision."—Vol. iii. p. 192.

We admit that by the year A.D. 240, the time when Origen wrote, infant baptism had *begun* to prevail. All reliable church historians are agreed on this point. We know that Cyprian, bishop of Car-

thage, in Africa, was moderator of a council held in A.D. 253, at which the question was discussed whether an infant might be baptized before it was eight days old, and this of itself shows that the apostles never had their attention called to this question, and their successors, for over 150 years after the death of the Apostle John, had not settled how this matter should be. Some of the sixty-six bishops who met in that council held, as we learn from Cyprian's letter to Fidus, that infants were ceremonially unclean until after the eighth day succeeding their birth, and that whoever kissed them previous to this was *polluted*! Neander, in speaking of this identical period and circumstance, says :

“The error became more firmly established, that without external baptism no one could be delivered from inherent guilt, and upon the notion of a magical influence or charm connected with the sacraments continually gaining ground, the theory was *finally evolved* of the unconditional necessity of infant baptism. About the middle of the third century” (the time of the holding of the council of Carthage), “this theory was already generally admitted in the North African Church. The only question that remained was, whether the child ought to be baptized immediately after birth, or until eight days after, as in the right of circumcision.”

Thus we see how we are to regard Origen's tes-

timony, and the decisions of the Council of Carthage.

We are next referred to the words of Augustine, (born A.D. 354, died A.D. 430), who says that "infant baptism was not instituted by any council, but was always in use," and who elsewhere speaks of "those who had been baptized when they were *infants*," and of infant baptism as "nothing else than a thing delivered by authority of the apostles," etc.

In regard to the first of these sentences, it is simply an assertion on the part of Augustine, and of the last, Mr. Wood has omitted a very essential portion, the whole of which is, "It" (infant baptism) "is very reasonably *believed* to be no other than a thing delivered by the authority of the apostles." Of course Augustine knew the practice had no *Scriptural* authority.

But lastly are cited the words of the heretic Pelagius, who, writing about A.D. 405, or full three hundred years after the death of the apostles, said that "he never knew any one, no, not even the most impious heretics, deny baptism to infants." But Augustine, the contemporary of Pelagius, affirms that "*men are accustomed to ask* of what benefit is the sacrament of baptism to infants, since, for the most part, after having received it, they die before know-

ing it?" Now, from this testimony, which challenges contradiction, it is as clear as sunshine that *nothing was more common than objections to the baptism of infants* in the time of Pelagius. It is very evident that either Pelagius had never read Tertullian's writings, or that he made a false statement when affirming that he "never heard of any one who denied baptism to infants," for it is a notorious fact that Tertullian opposes the practice with both zeal and ability.

The Council of Carthage, that condemned and anathematized Pelagius, and before whom he was tried, passed the following decree *inter alia*: "Whosoever shall deny that new-born infants are to be baptized, let him be accursed." (Now this anathema was levelled at somebody's head, or rather some class of individuals, and it was at that class of men, who protested against this innovation, which these cursing councilmen were taking under the wing of their patronage.) The anathema of that council will show how much weight is to be attached to the language of Pelagius.

In regard to the remark made on page 77, that for seven hundred years after the time Pelagius, A.D. 400, or until A.D. 1100, not a solitary individual can be found who opposed infant baptism: I can only

say that such a statement is much more easily made than substantiated.

I have now considered the testimonies Mr. Wood has adduced from Justin Martyr, and Irenæus of the second century, and have proved that they say nothing about infant baptism whatever. I have looked at the language of Origen, and of Augustine, both of whom acknowledge it was held only as an apostolical *tradition*; and have shown how flatly Augustine contradicts the testimony of Pelagius, who said *he* never heard even a heretic deny infant baptism. Thus we have seen—

1. That there is no *shadow of evidence* in favor of the theory that infant baptism existed in the first or second century after Christ.

2. That Pedobaptism took its rise in northern Africa in the beginning of the third century, when the notion began to prevail that unless infants were baptized they would be damned, and that it was the prevalence of this horrible notion which led to the convening of the council at Carthage in Africa, A.D. 253, to decide whether infants might not be baptized before they were eight days old, so as to save them from hell if they died before that time.

I have now only to adduce brief quotations from Pedobaptist authors on the origin of infant baptism

and the time when it began to exist, and then close this lecture.

Curcellæus, who died in 1656, says :

“Infant baptism was unknown during the first two ages after Christ; in the third and fourth centuries it was approved by a few, till at length, in the fifth and following ages, it began to prevail in divers places, and therefore this rite is observed by us, as an *ancient custom*, but *not* as an *apostolical* tradition.”

Elsewhere he says :

“The custom of baptizing infants did not begin before the third age after Christ, but in the two former ages there appears not any trace of it.”

Speaking of the *mode* of baptism, the same learned Pedobaptist author assures us that—

“Baptism was performed by plunging the whole body into water, and not by sprinkling a few drops as is now the practice.”

Suicerus testifies to the same import, viz. :

“That in the first two ages no one received baptism, but he who having been instructed in the faith and imbued with the doctrine of Christ, was able to testify that he believed.”

Grotius, in his annotations on Matt. xix. 14, states that—

“It does not appear that infant baptism did universally obtain

in the primitive church, but was more frequent in Africa than anywhere else. In the councils of the ancients one shall find no earlier mention of Pedobaptism than in the council of Carthage," A.D. 253.

Dr. Barlow, bishop of Lincoln, in a letter to Mr. Tombs, agrees with Curcellæus, Suicerus, and Grotius. He observes :

"I believe and *know* that there is neither precept nor example in Scripture for Pedobaptism, nor any just evidence for it for about two hundred years after Christ. Sure I am that in the primitive times they were *Catechumeni*, then *Illuminati* or BAPTIZATI. The truth is, I do believe, Pedobaptism—how or by whom I know not—came into the world in the end of the second century, and in the third and fourth began to be practised, *though not generally*."

Winer, in his manuscript lectures, affirms,

"Originally only adults were baptized, but in the end of the second century in Africa, and in the third century generally, infant baptism was introduced, and in the fourth century was theologically maintained by Augustine."

Bretschneider declares :

"All the earlier traces of infant baptism are *very doubtful*; on the contrary, Tertullian is the *first who mentions it*, and he *censures it*. Origen and Cyprian, on the contrary, defend it."—*Theol.* vol. i. p. 469.

Dr. Mosheim, the celebrated church historian, in speaking of the first century, in his Church History, says :

“No persons were admitted to baptism but such as had been previously instructed into the principal points of Christianity, and *had also given satisfactory proof of pious dispositions*, and upright intentions.”

Of the second century he says :

“The sacrament of baptism was, during this century, administered publicly twice a year, at the festivals of Easter and Whitsuntide. The persons to be baptized after they had repeated the creed, confessed and renounced their sins, particularly the devil and his pompous allurements, were immersed under water, and received into Christ’s kingdom by a solemn invocation.”

Dr. Neander, who is an unimpeachable authority upon all matters that refer to the history of the Church of Christ, speaks thus :

“Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith, as strictly connected. We have all reason for not deriving infant baptism from apostolic instruction, and the recognition of it (which followed somewhat later), as an apostolical *tradition*, serves to confirm the hypothesis.”

Dr. Coleman, a Pedobaptist professor, and ecclesi-

astical antiquarian, still living in the States, thus instructs us in regard to the origin of infant baptism, and the time when it began to prevail :

“Though the *necessity* of infant baptism was asserted in Africa and Egypt, in the beginning of the *third* century, it was even to the end of the *fourth*, by no means generally observed, least of all, in the Eastern church, and it finally became a general ecclesiastical institution in the age of Augustine.”

Having quoted these authorities, who tell us “*when, where, and by whom*,” infant baptism was introduced, I ask my readers what they must think of the learning and candor of the Rev. John Wood, who tells us that “not a jot” of this evidence “can be disputed,” and who, at the close of his fourth lecture says :

“We are aware that some eminent ecclesiastical historians have assigned it a later origin, but after all their researches *they have left us totally in the dark, as to when, where, and by whom it was introduced !*”

I have proved by competent and undoubted historical testimony—all of which is drawn from Pedobaptist authorities, that infant baptism began at the end of the second century after Christ, or the beginning or the third ; that it took its rise in northern Africa, and here I beg leave to add, that the *first*

person of whom we read as having been *sprinkled*, was the dying, bed-ridden, Novatian, A.D. 251, whose case Eusebius thus describes : “ He fell into a grievous distemper, and *it being supposed that he would die immediately*, he received baptism, being *sprinkled* with water on the bed whereon he lay, if *that can be termed baptism* ;”—while the first case of infant baptism on record is that of Galetes, the son of the Emperor Valens, who was baptized A.D. 371, the rite being performed by command of the Emperor, who *swore* he would not be contradicted, as the child was dying.

A word or two concerning the children’s epitaphs produced and paraded by Mr. Wood, and I close. They are copied from Taylor’s work on Baptism—and what do they prove ?

The first bearing date, is dated A.D. 389 ; the next, A.D. 348 ; the next, A.D. 367 ; the last, A.D. 313 ; all found in the fourth century.

Every Baptist admits that infant baptism had *begun* to prevail *before* the time of these dates. Can Mr. Taylor help Mr. Wood to any such epitaphs bearing date from the first or second centuries ? We advise them to wander among the sepulchres of the ancient dead and see. We should not be surprised after this to find some advocates of infant baptism,

and baptismal regeneration, quoting in support of his views, the following epitaph, which is found on the tombstone of an infant in Peterborough cathedral churchyard, in England,

"Here lies a babe, which only cried, in baptism to be washed from sin, and died."

LECTURE V.

AN EXAMINATION OF THE ARGUMENT FOR OPEN COMMUNION.

“Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.”—PHIL. III. 17.

“Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you.”—1 COR. XI. 2.

THE fifth Lecture of the Rev. Mr. Wood’s “Manual,” is entitled “*Immersion as a term of Communion.*” Its *professed* aim is “to inquire by what authority the regular Baptists make immersion indispensable to communion with them, and exclude members of all other churches from the Lord’s Table,” etc.; its *real* object is to construct an argument for open communion. Mr. Wood characterizes our practice “as both *unscriptural* and *injurious* ;” a charge which it may be well to bear in mind as we proceed with our examination.

One object of his lecture, which was delivered, and *redelivered*, in the Congregational Chapel, Brantford, before its publication, *seems* to have been to cast

“an apple of discord” into the Baptist Church here, as well as to create a prejudice in the minds of the outside public against the close-communion Baptists. Several circumstances, which it is not necessary now to state, lead to this opinion. If such *were* the object of the lecturer, the result must have sorely surprised him. One good effect, however, upon the Baptist church here, resulted *indirectly*, as the way was opened for a discussion of the question of communion, whereby those who had entertained open-communion views, were led to see the error of their former opinions, and frankly confess to the writer that they had forever abandoned them. Thus, that which seemed intended to do us an injury, became a real benefit, and turned out rather to the furtherance of the truth.

The first division of the lecture is entirely taken up with the statement of “the extent to which the practice of strict communion is carried.” But it is needless to cite in detail his remarks, or to refer at any length to his illustrations, for two reasons.

1. Because the whole Christian world knows what the practice of strict-communion Baptists is, in regard to church communion, and to what extent they carry out their conscientious convictions in their practice.

2. Most of the illustrations given under this head are strictly local, possessing no interest to general readers, and as they *have already been replied to from the pulpit*, it is needless to notice them through the press.

Had Mr. Wood remembered how well understood by the public is the practice of strict-communion Baptists, he might have saved his credit for candor, and added to the value of his "Manual." But in his anxiety to damage the Baptist cause, he has pushed the "extent to which the practice of strict communion is carried" by us quite beyond the limits of truth, and fallen into several errors that require a passing notice.

1. Baptists do *not deny* that there are conscientious Pedobaptists, who do verily believe in the sprinkling of infants as Scriptural; but we *do deny* that conscience is always a safe guide in religious matters. A man may be very conscientious in error. Thousands are so at this hour. There are hundreds of men who are conscientious in maintaining that the connection of Church and State is Scriptural, but their being thus conscientious does not *make* it so. There are thousands of conscientious Mohammedans and Mormons, yet it does not follow that Mahomet was God's prophet, or that Brigham Young, the Po-

lygamist leader, is God's vicegerent. There are millions of men who are conscientiously of the opinion that the Pope of Rome, and the bishops and priests of the Roman Catholic Church, have "power on earth to forgive sins," but they are in error in this matter notwithstanding. There are hundreds of millions of pagan devotees in heathendom, who are conscientious worshippers of idols, and who not only starve and lacerate their bodies, but even voluntarily sacrifice their lives to their conscientious convictions of religious duty ; yet that does not make the worship of Boodha, or Brahma, or Siva, or Juggernaut, acceptable to God or profitable to men.

We are certainly bound to respect the conscientious convictions even of those who are living in error in regard to things religious ; yet, we are not compelled to approve of their errors by indorsing them. Paul was as conscientious in persecuting the saints, and pursuing them to death, as he afterwards was in preaching "the faith which he once destroyed"—for he himself tells us (Acts xxvi. 9), that in the days of his ignorance he "verily thought with himself that he *ought to do* many things *contrary* to the name of Jesus of Nazareth ;" and the prescient Saviour informed his disciples that the time would come when "*whosoever killed them would*

think that he did God service" (John xvi. 2). Yet he adds immediately afterwards (v. 3), "These things will they do unto you, because they have not known the Father or me." Here we see that *ignorance of God's will* may be coupled with *conscientiousness*, as was the case with Paul, who was sincere and honest "in haling men and women to prison, and compelling them to blaspheme." A man may believe a thing to be *right* when it is *wrong*, but his conscientious convictions do not make wrong right, nor right wrong.

2. Mr. Wood is guilty of bearing false witness against his Baptist brethren on p. 82, where he alleges that "such an act," viz. communion with a Pedobaptist church, "unrepented of, is dealt with the same as drunkenness or dishonesty." This is grossly untrue. The cases are not parallel. Dishonesty and drunkenness are great sins, and persons known to be guilty of them are promptly expelled from our churches for immorality. They are guilty of sins for the commission of which there can be no plea of conscience. But not so with the act of promiscuous communion. This may be done from conscience, from sympathy, from false notions of liberality, or from some other cause. But whatever the motive may be, the brother practising free commu-

nion is first pleaded with and admonished of his error, and *then*, if he persist in his course, is excluded for "disorderly walking," or for schism and disturbance of the peace of the church. They have sinned against their brethren, and so sinned against Christ. But is this dealing with open communionists as we deal with dishonesty and drunkenness? And did not my brother Wood know that the two classes of persons are dealt with in the same way by Baptists?

3. He is in error also in his third remark, for members of open-communion Baptist churches are received into the fellowship of strict churches by letter, provided they promise to conform *their practice* to that of the body, and hold their own views of free communion in abeyance, and thus conserve the church's peace. True, we do not grant letters of dismission to persons leaving our communion and becoming Pedobaptists, and such cases very seldom occur. His illustration under this remark is untrue, for the lady (?) in question never applied to the church which she was leaving, for the sake of peace at home, to grant her a letter.

4. Baptists, in refusing to recognize the immersions of unimmersed Pedobaptist ministers as valid *baptism*, do not lay claim to "apostolical succession as to baptism." They claim to "keep the ordinance

as it was delivered to them,” and believe that “whatsoever is not of faith is sin.” If a Pedobaptist minister immerse a candidate, while he himself is unimmersed, and does not believe immersion to be valid baptism, merely for the sake of satisfying the conscience of the party who is immersed, and to prevent him from uniting with the Baptists—and the like is done constantly—then we regard the act of that minister as a sin against his own soul, for he has, while immersing the candidate, said, “I *baptize* thee,” etc., while at the same time, in his soul, he did *not believe* it was baptism. Is not such an act somewhat analogous to “speaking lies in the name of the Lord?” I sincerely pity the individual who can be so far duped as to commit himself into the hands of *such* an administrator. The act is certainly *an immersion*, but for one I should be very loth to acknowledge it as regular or valid Christian baptism.

The validity of the ministerial acts of those who afterwards proved themselves to be unworthy characters, is nothing to the point.

We now proceed to examine the second division of the lecture, which proposes an examination of the argument for strict communion. A statement of our premises as strict communionists, and the inferences deduced from them, are given at the outset, viz. that

“baptism can be performed by immersion only, and was made by the inspired apostles a uniform and indispensable prerequisite to church-fellowship; and hence, to receive the unbaptized to communion would be an alteration of the basis upon which the Christian church has been organized;” or, in other words, “the New Testament requires us to exclude all unbaptized persons from the Lord’s Table; Pedobaptists are unbaptized; therefore the New Testament requires us to exclude them from the Lord’s Table.”

Mr. Wood disputes the correctness of these premises, asserting that they are “assumed and not established.” His first reason for disputing the correctness of our position is, that the New Testament does *not* require us to “*exclude all unbaptized persons* from the Lord’s table.” He asks, with an air of confidence, “*Where* does it require us to do so?” To this we answer, that the teaching of the New Testament authorizes us to baptize none but believers, and it is impossible to bring satisfactory evidence from the word of God, that any but believers baptized were admitted to partake of the Eucharist. Before any valid objection can be offered to our following out this rule, it must be proved that there were parties admitted to the Lord’s table in the apostolic age

who were *unbaptized*, or else that the peculiarity of our circumstances supersedes the necessity of our walking in the old path. Can Mr. Wood prove the former, or will he have the temerity to assert the latter?

It is a very unfair method of argument to ask us to produce "any instance of some gifted minister, etc., edifying the brethren by his preaching, and then being requested to withdraw from the communion which followed it; or even of some humble Christian being similarly dealt with for the same reason."

Mr. Wood admits, p. 88, that "in the days of apostles there could have been no such dispute as now exists in relation to the mode and subjects of baptism;" and that "acting under divine direction, the brethren were *all of one mind*, and hence any resistance to the inspired rule would have proved a total unfitness for Christian fellowship in the party offering it." On his own showing, therefore, such a case could not be found in the apostolic age, as he calls upon us to produce, for *all were of one mind* at that time, in regard to the ordinance of Christian baptism; sprinkling infants and adults was the invention of the third century after Christ. Even Robert Hall, that great champion of free communion, admits

that "the members of the primitive church consisted *only* of such as were baptized," and elsewhere adds: "We are willing to go a step further, and to acknowledge that he who, convinced of the divine origin of Christianity by the ministry of the apostles had refused to be baptized, *would at that period* have been justly debarred from receiving the sacramental emblems." (See Terms of Com., Part 1, Sec. iii.)

How can Mr. Wood expect us to adduce the instances demanded, when he not only allows that the first Christians were all of one mind in regard to the mode and subject of baptism, but that any one at that time so "disobedient and contentious" as not to have complied with the terms of the apostolic law of baptism, would have "been rejected as manifesting the very opposite of the spirit expected in a renewed man?" This is precisely the position taken by Robert Hall, who, even while admitting all this, argued in favor of receiving unbaptized persons to the Lord's Table in Baptist churches; a precious piece of consistency, truly!

And now *mark* what follows. Mr. Wood asks—

"Upon what, then, does the argument for strict communion rest? The reply is, the great commission, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved,' etc. Mark xvi. 15, 16.

The Apostles acted, we are told, in accordance with these instructions, in planting the early churches, uniformly making baptism a prerequisite of Christian fellowship. Now, we not only admit this, but strenuously contend that they did so. We hold, as firmly as any one, to the perpetual obligation of baptism, as the initiatory right of the Christian church, and have never known of an instance in which any one was admitted to communion in a Pedobaptist church without having received it, either in infancy or adult age. . . . We repeat, therefore, that we know of no body of Protestants, but Quakers, that does not make it a rule to receive only baptized persons into fellowship."

On this quotation I beg leave to offer two remarks :

1. Mr. Wood *admits* that the apostles, in planting the early churches, *uniformly* made baptism a prerequisite to Christian fellowship, and not only admits that this was the primitive rule, but *strenuously* contends that the apostles acted on it in *every* case.

2. The Pedobaptists represented by Mr. Wood aver, that they "hold, *as firmly as any one*, to the perpetual obligation of baptism as the initiatory rite of the Christian Church, and have *never known of any instance in which any one was admitted to communion in a Pedobaptist Church without having received it either in infancy or adult age.*" Nay, more, Mr. Wood says :

"WE KNOW OF NO BODY OF PROTESTANTS BUT QUAKERS, THAT

DOES NOT MAKE IT A RULE TO RECEIVE ONLY BAPTIZED PERSONS INTO FELLOWSHIP."

From this it will be seen at once that Pedobaptists are close communionists as well as Baptists. If a person presents himself to a Pedobaptist Church, and wishes to be admitted a member of that church, without having received what *they* consider baptism, they will enjoin baptism upon him as a prerequisite, and a refusal on his part to submit to the ordinance, will debar him both from membership and from communion. Now, what is this but close communion? *They* hold as firmly as any one that baptism is the initiatory rite of the Christian Church, and so do we. These are *our* views precisely, and yet because *we* act upon them, we are charged as being close communionists, while the fact is, they act on precisely the same principles themselves. The difference between us is not about close communion, but *close baptism*. The grand question is, what constitutes baptism?—not whether unbaptized persons may not sit down at the Lord's Table, for on that point we are substantially agreed. In order that this point may be clearly understood, I subjoin a few quotations.

1. The Hon. and Rev. Baptist W. Noel, of London, who for thirty years was one of the brightest lights of the Established Church of England, a few years

ago became a Baptist, and afterwards wrote in favor of the practice of free communion. On the occasion of his baptism, Mr. Noel delivered a lucid and impressive address, in which he used the following language :

“ There is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord’s Table, and therefore if we continue to attend the Lord’s Table without being baptized, knowing that Pedobaptism is not the baptism appointed by Christ, we act contrary to all the precedents of the New Testament—as Christ has required a baptismal profession of faith—and as our blessed Lord has set us an example in this matter. This,” continued Mr. Noel, “ has been so clearly seen by the churches of Christ *in general*, that not only those which are called Baptist Churches, *but all the churches*, refuse to admit to the Lord’s Supper, or into church membership, any whom they consider to be unbaptized. If a man—for instance one of the Society of Friends—have been a consistent Christian for years, have followed the Lord diligently and zealously, have done good by his pen, and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit, as a thorough Christian, if that man should come to recognize that the sacraments are still obligatory, and that he should come to the Lord’s Table, *there is no church* that would receive him unbaptized. Neither the Roman Catholic, nor the Anglican, nor the Presbyterian, nor the *Independent Churches*, would receive such an one unbaptized.”

How can any one fail to see that the principle so

distinctly enunciated by Mr. Noel, is violated by open communion Baptists whenever they admit Pedobaptists to the Lord's Table in their churches. When the Rev. B. W. Noel allowed Mr. Wood—as he informs us on p. 98 he did—to commune at the Lord's Table with him, he virtually violated his own acknowledged principles, because Baptist Noel *did* not, and *could* not, have regarded Mr. Wood as a baptized believer, any more than though Mr. Wood were a Quaker, as he, in common with Baptists all over the world, denies effusion or sprinkling to be baptism, *by* whomsoever, or *on* whomsoever, performed. A short quotation from the same address will prove this clearly, while it will serve to show the utter inconsistency of open communionism. After laying down these two conclusions to which he had come, viz., 1. That baptism, as ordained by Christ, is an immersion in water, a being buried in water; 2. That immersion is meant to be a profession of faith in Christ, Mr. Noel remarked, that

“If those two conclusions were correct—and he believed they would completely prevail with the Christian world eventually—then it followed that a person who, like himself, had only been sprinkled in infancy, is *unbaptized*, because such a person had neither been immersed, nor had he made a baptismal profession of faith, and these two things constituted Christian baptism. So that, if these conclusions were correct, then he and others who

had been only sprinkled in infancy, were in *neither sense baptized.*"

I leave my readers to form their own conclusions in view of the foregoing, as to the consistency which exists between Mr. Noel's sentiments and practice, in inviting rhanitized but *unbaptized* Pedobaptists to the Lord's Table in the church of which he is pastor. No class of Protestants are as inconsistent in this respect as open communionists, for their practice is at war with their teaching, unless they take the ground that baptism is not an indispensable prerequisite to church communion.

But Pedobaptists must be heard on *this* topic also.

2. Dr. Wall thus speaks :

"*No church* ever gave the communion to *any* persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion *before* he was baptized."—*Hist. Inf. Baptism*, part ii. chap. 9.

Early ecclesiastical history fully bears out Dr. Wall in his statement. We search the ponderous tomes of antiquity in vain, for any trace of such an absurdity as the giving of the sacramental emblems to those who were not baptized persons. Justin Martyr, in speaking of the symbols of the Saviour's body broken, and blood shed, says: "This food is

called by *us* the Eucharist, of which it is *not lawful* for any to partake, but such as believe the things taught by us to be true, *and have been baptized.*" Justin wrote before either infant baptism, or infant communion at the Lord's Table had been introduced.

3. Dr. Doddridge gives us his views on this point. We have already had occasion to see how this noted Congregationalist overthrows the positions so unwisely taken by the Canadian champion of Pedobaptist principles. Let us hear him again :

"It is certain," says Dr. D. "that as far as our knowledge of primitive antiquity reaches, no *unbaptized* person received the Lord's Supper." And again, "How excellent soever any man's character is, he *must* be baptized before he can be looked upon as completely a member of the Church of Christ."—*Lecs.* pp. 511, 512.

How would Doddridge be able to commune with a *Quaker*?

4. Rev. Richard Baxter, the great Pedobaptist nonconformist, exclaims :

"*What man dare go in a way that hath neither precept nor example to warrant it, from a way that hath a full current of both; yet they that will admit members into the visible church without baptism, do so.*—*Plain Scrip. Proof,* p. 24.

5. Dr. Dwight, formerly President of Yale College, writes equally strong and to the point :

“It is an *indispensable qualification* for this ordinance, that the candidate for communion be a member of the visible church of Christ, in full standing. By *this*, I intend that he should be a man of piety; that he should have made a public profession of religion, and *that he should have been baptized.*”—(System of Theology, sermon 160.) The same divine, in his 156th sermon, speaks as follows: “‘Except a man be born of water and of the Spirit,’ etc. To be born of water is to be baptized. To be born of the Spirit is to be regenerated. ‘The Kingdom of God’ is a phrase used in the Gospel in a twofold sense, and denotes his visible and invisible kingdom, or the collection of apparent, and the collection of real saints. The indispensable *condition* of entering the former or visible kingdom, is here made by our Saviour *baptism*. The indispensable qualification, for admission into the invisible kingdom, is regeneration, the great act of the Spirit of God, which constitutes men real saints. *Baptism therefore is here made, by Christ, a condition absolutely to our authorized entrance into his visible church.*”

6. Dr. Hopkins, the great New England divine, and pupil of Jonathan Edwards, adds his unequivocal testimony on this point, in these words:

“No one is to be considered and treated as a member of the church of Christ, unless he be baptized with water, as this is the *only* door by which persons can be introduced into the visible kingdom of Christ, according to his appointment.”—*Curtis on Com.*, p. 125.

7. Dr. Griffin, in his letter on this subject, published in 1829, says:

“I agree with the advocates of close communion in two points. 1. That baptism is the initiatory ordinance, which introduces us into the visible church; of course, where there is no baptism there are no visible churches. 2. That we ought not to commune with those who are *not* baptized, and of course are not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles, as to wish to commune with me at the Lord’s Table, while he yet refused to be baptized, *I could not* receive him, because there is such a relationship established between the two ordinances, *that I have no right to separate them*; in other words, I have no right to send the sacred elements out of the church.”—*Ibid.*

The views of the Rev. Dr. Campbell, Congregationalist, and the Rev. F. G. Hibbard, Methodist, I have given at some little length in the introductory lecture, to which, in this connection, I beg to refer my readers.

Such are a *few* of the concessions made on this subject by the most eminent Pedobaptist divines, and I have given their own language, for the express purpose of showing that the regular or close communication Baptists are *not* peculiar in insisting upon baptism as an indispensable prerequisite to communion at the Lord’s Table, whether as regards occasional or stated communicants. It is often said that in requiring baptism before the Lord’s Supper, the regular Baptists are more stringent and rigorous than their

Pedobaptist brethren. *This is very far from the truth.*

These distinguished Pedobaptists, whose language I have quoted, not only take the ground that there is no precept nor example in the Bible for allowing an unbaptized person to partake of the sacrament, but that baptism is an *indispensable* prerequisite to it. But all this is in direct support of the first premise of our argument, which Mr. Wood asserts to be "assumed." Even Robert Hall *himself*, saw this to be *the* question of *questions*, in this controversy ; hence the following language from his pen :

"Let it be admitted that baptism *is*, under all circumstances, a necessary condition of church fellowship, and it is IMPOSSIBLE for the Baptists to act otherwise. The recollection of this may suffice to rebut the ridicule, and silence *the clamor* of those, who loudly condemn the Baptists for a proceeding which, were *they* but to change their views on the subject of baptism, *their own principles* would *compel* them to adopt. They both concur in a *common principle*, from which the practice deemed so offensive is the necessary result. Considered as an *argumentum ad hominem*, or an appeal to the avowed principles of our opponents, this reasoning may be sufficient to shield us from that severity of reproach, to which we are often exposed, *nor ought we to be censured for acting upon a system* which is sanctioned by our accusers."—*Works*, vol. ii. p. 213.

Elsewhere Mr. Hall remarks :

"It must be obvious that in the judgment of the Baptists, such as have only received the baptismal rite in their infancy, must be deemed in reality *unbaptized*, for this is only a different mode of expressing their conviction of the invalidity of infant sprinkling. On this ground they have, for the most part, confined their communion to persons of their own persuasion; *in which*, illiberal as it may appear, they are supported by the general practice of the Christian world, which, whatever diversities of opinion may have prevailed, has generally concurred in *insisting upon baptism, as an indispensable prerequisite to the Lord's Table*.

"The effect which has resulted in this particular case, has indeed been singular, but it has arisen from a rigid adherence to a principle *almost universally* adopted, that *baptism* is, UNDER ALL CIRCUMSTANCES, *a necessary prerequisite* to the Lord's Table."

If Mr. Wood believe, as he affirms on page 88, that no person could have gained admission into any church in apostolic times, without having previously submitted to baptism, about *what* is he contending? Does he think that the differences which have arisen *since then*, in regard to baptism, have in any way changed the mind of God respecting the order of his house as first arranged? Or in any way modified the terms of his law, so as to accommodate it to the spirit of these degenerate times? It would really seem so, for after admitting, as fully as we could wish, that baptism *was* an indispensable prerequisite in the apostolic age, he asks:

“Does it follow that because such is the *rule*, that there can be no *exception* to it?”

While he grants that an unbaptized person would have been debarred from communion by the primitive churches, he puts in a special plea against the application of the apostolic rule *now*, by arguing that the neglect of baptism in the apostolic times, is “not analogous to the case of Pedobaptists in the present day, even if they *are* unbaptized!” And why? Because Pedobaptists *conscientiously* believe themselves *to be* baptized. Grant it, and what does it amount to? Suppose some person had conscientiously believed himself to ~~BE~~ baptized, in the primitive age when he was *not*, does Mr. Wood imagine that the primitive churches would have admitted him to the sacrament, if *they* did not conscientiously believe he was baptized? Though the apostles are dead, they yet speak in their writings, and there is no ambiguity in the New Testament in regard to *this* point, our opponents themselves being judges.

It is not our province to frame *exceptions* to the divine law in any case. Our duty is to obey the inspired statute.

But where proof cannot be added to proof, question is added to question, and we are again interrogated as to whether we think the refusal of our

sprinkled brethren to be immersed, is evidence that they “are not the subjects of divine grace.” We answer frankly it is not evidence *per se*; but it is strong proof of misapprehension of the nature of the ordinance of baptism, and of consequent perversion and abuse of it. Whether their refusal to be immersed be the result of ignorance or of prejudice, the *effect* is precisely the same, viz. disregard of the divinely instituted ordinance of Christ.

To assert or assume that the refusal of the Baptists to invite to the Lord’s Table those whom they know to be unbaptized, is in effect to unchurch them, and deny their Christian character, even though they are members in good standing in Pedobaptist churches, is to make a grand mistake. The mistake originates in misconception. It “arises from the ancient error which is the basis of popery, *i. e.* confounding the terms of membership in visible churches, and in the invisible church, *baptism* and *regeneration*.”

Professor Curtis observes upon this view of the subject:

“It is from no suspicion of the sincere piety of their Pedobaptist brethren that Baptists decline to unite with them in the celebration of the Eucharist. Were any of these to present themselves and be received as candidates for baptism by one of our churches, yet if any circumstance prevented their receiving

that ordinance before the next communion, they would not participate, simply because our principles of membership do not recognize any persons as members of our churches until *after* baptism, although we always recognize their Christian character *before*."

"It is an error to suppose the Lord's Supper an ordinance to be administered simply on the principle of including all that we suppose Christ will at least include in his kingdom of glory and no others; to suppose the terms of membership in each true visible church of Christ to be the same precisely as those of the great universal church which is invisible, whether they unite themselves to any visible church or not."—*Prog. Bap. Prin.* p. 402.

Do Pedobaptists think Quakers are not Christians because they refuse to be baptized in any mode? If not, why do they not invite *them* to the Lord's Table? The answer would be, doubtless, because they are *unbaptized*, not because we do not believe them to be Christians. This is the precise ground on which we refuse to commune with Pedobaptists and Catabaptists. Our objection is not that they are not Christians, but that they are *unbaptized* Christians, and the word of God, which is our rule of faith and practice, gives us no warrant to admit any but the baptized to partake of the sacramental elements. The table is not ours, but the LORD's. If it were *ours* we might invite whom *we* pleased, without

consulting any statute book, human or divine; but the fact that it is the *Lord's Table*, leaves us no choice but to receive those only to it who have complied with the Lord's requirements.

I have before proved by citations from the writings of the first Pedobaptist authorities, that they regard baptism as an indispensable prerequisite to communion at the Lord's Supper.

The same truth is enjoined in their church standards. In the Methodist Book of Discipline the following mandatory language is addressed to all preachers and class leaders: "Let none be received into the church until they have *been baptized.*" (Chap. ii. sec. 2.) And in chap. i. sec. 23, it is expressly enjoined that no person is to be admitted to the Lord's Supper upon principles that would exclude him from the church. The Presbyterian Confession of Faith sets forth baptism to be a sacrament "*for the solemn admission of the party baptized into the visible church.*" (Con. of Faith, chap. xxviii. 1.) In demanding baptism before communion, therefore, we occupy the same grounds as Pedobaptists. "But," says an objector, "Pedobaptists *will* receive Baptists to the Lord's Table in their churches, while you will not admit them to commune with your churches, and so reciprocate the courtesy." True, and for what

reason? It must be quite transparent to any one that in inviting Baptists to commune with them at the Lord's Table, Pedobaptists do not, even in their view, invite *unbaptized* persons, but persons *baptized*. A Baptist, if he join any Pedobaptist church, does not find the validity of his baptism called in question. In the *other* case, it is quite the reverse, for while Pedobaptists do not compromise their principles in the reception of Baptists to the communion of the Lord's Table and the fellowship of their churches, believing and *knowing* them to be baptized, Baptists would compromise their principles by inviting Pedobaptists to the Lord's Table with them, seeing that they are *well* persuaded that Pedobaptists are as really *unbaptized* as are Quakers, their having been sprinkled in infancy to the contrary notwithstanding. The difference is palpable, yet our friends wax as warm and as indignant as Mr. Wood himself, because we will not do with our views what they themselves will not do with theirs. The very moment a Pedobaptist is led to embrace Baptist views, that very moment is he compelled to regard the Baptist Church as the *only baptized* church of Christ on earth, and all Pedobaptist Christians as unbaptized. How an individual can be a Baptist without becoming a strict communionist, and still be consistent with

himself, or as consistent as Pedobaptists are with themselves, I am unable to see.

Much is said—Mr. Wood says much—in regard to the importance of *Christian character* as the indispensable condition of membership. God forbid that we should attempt to depreciate the importance of Christian character. The possession of this is all-important, as without it neither the ordinance of baptism, nor any other outward form, can fit an individual for church fellowship. Yet, while frankly conceding this to my Congregational brother, I would really like to know what he *means* when he alleges that “the New Testament affords indubitable evidence that the only condition of membership in the primitive churches was the possession of Christian character.” Does he mean that if the early churches had been satisfied of a man’s character, they would have admitted him into fellowship unbaptized? Certainly not; for he tells us positively that he “*firmly believes* that the apostles, in planting the early churches, *uniformly made baptism a prerequisite of Christian fellowship.*” He tells us that “none were rejected who did confess Christ.” Precisely. They confessed him in baptism, as well as with their lips, and “baptism was,” to use the language of Dr. Campbell, “in every case, as to adults, administered

previous to fellowship. It was in every instance a matter of course—a necessary and uniform accompaniment of penitence and faith, and indeed the public profession of them.” In baptism men “put on Christ,” and he who is not baptized has not put him on in God’s divinely appointed way. Baptism without faith is no qualification for admission into the visible church, yet this is all the qualification that a baptized babe has, for it can have no faith, and no *Christian* character.

On p. 90, the author declares that “evidence of faith in Christ was made by the apostles the *sole condition* of church membership ; baptism is never once hinted at in such a connection, and that should be the only term of communion among Christians now.” Compare this statement with the one last quoted from him. Was ever contradiction more glaring? Did ever a minister of the New Testament more completely misinterpret his commission? Said Christ to his disciples, “Go and teach all nations ;” and what then? Administering to them the sacrament? Nay, verily, but “*baptizing them in the name,*” etc., and “*teaching them to observe all things whatsoever I have commanded you.*” In accordance with this commission, we find Peter commanding the repenting multitudes at the Pentecost to “repent and be bap-

tized." "Then they that gladly received his word were *baptized*," and then "added to the church;" *after* which we read that "they continued steadfastly in the apostles' doctrine, and in *breaking of bread* and prayers." (See Acts ii. 41, 42.) When the people in Samaria believed, "they were baptized, both men and women." Nothing is said of their celebrating the Lord's Supper, though afterwards they doubtless observed it. The "many Corinthians" who heard and believed were *baptized*. Philip *baptized* the eunuch immediately on his confession of Christ. When Ananias was assured of Paul's conversion, he did not say to him, "Arise and partake of the Lord's Supper;" but "arise *and be baptized*—why tarriest thou?" The Apostle Peter, when convinced of the conversion of the Gentiles assembled in the house of Cornelius, at once inquired who could "forbid water that they should not be *baptized*." In short, there is no possibility of making it appear that any person ever partook of the Lord's Supper in apostolic times *without* being baptized. Those who affirm the *contrary* should prove it.

In his zeal to break down the order of regular Baptist churches, Mr. Wood elaborates still another argument for admitting unbaptized persons to the Lord's Table:

“ The Lord’s Supper was instituted, and observed, *before* the institution of Christian Baptism ; hence those who first partook of it, must have done so *unbaptized*.”

In support of this proposition, the author endeavors to make it appear that Christian baptism did not originate till *after* the death of Christ ; that Christianity itself did not exist as such till that period, and that neither John’s baptism, nor yet baptism performed by the Saviour’s disciples and under his authority and inspection, was Christian baptism. The successive steps in his argument may, for convenience’s sake be stated as follows :

That the disciples of John, spoken of in Acts xix. 1-7, were *rebaptized*.

That among the multitudes addressed by Peter on the day of Pentecost, there were many who had been baptized by John, yet Peter made no distinction between them and others, but commanded them to “ repent and be baptized in the name of the Lord Jesus, ” even as others.

That “ Christianity originated with the death of Christ ; ” no baptism, therefore, could be Christian before that period.

Let us examine these several positions.

We begin with the supposed rebaptism of John’s disciples, an account of which is given in Acts xix. 1-7. And first of all, we cannot but notice the

curious and amusing contrast between the Rev. John Wood and the older Protestant commentators, in their use of this controverted passage. These older commentators, both Lutheran and Reformed, in opposition to the Anabaptists (with whom modern Pedobaptists *persist* in identifying us), insisted that John's disciples at Ephesus *were not* rebaptized. (See Beza, Calixtus, Calonius, Glass, Buddeus, and many others). With these old commentators I am myself disposed to agree. The words, "When they heard this they were baptized in the name of the Lord Jesus," I understand to be a part of Paul's address to John's disciples. This view will be best understood by presenting the whole passage in a dramatic form, thus :

PAUL.—"Have ye received the Holy Ghost since ye believed?"

DISCIPLES.—"We have not so much as heard whether there be any Holy Ghost."

PAUL.—"Unto what, then, were you baptized?"

DISCIPLES.—"Unto John's baptism."

PAUL.—"John verily baptized with the baptism of repentance, saying unto the *people*, that they should believe on him that should come after, that is, on Christ Jesus. When they (*i. e. the people*, to whom John preached) heard *this*, they were baptized in the name of the Lord Jesus."

LUKE THE HISTORIAN.—“ And when Paul had *laid his hands on them*, the Holy Ghost came upon them, and they *spake with tongues and prophesied*.”

With this interpretation, the disciples at Ephesus were not rebaptized. But it must be admitted that most, if not all modern commentators of authority maintain that there was a rebaptism of the disciples at Ephesus. Yet, granting this to have been the case, it still does not follow that there existed such a difference between the baptism of John and the baptism of Christ, as Mr. Wood would have us believe, Our Lord himself submitted to the baptism of John, certainly not as to a Mosaic command, but as to an ordinance which he would himself consecrate, and henceforward make a most significant symbol in Christianity. When we remember the frequent and emphatic announcement of the Messiah by the Baptist, and when we read the last half of the first chapter of the Gospel of John, it would seem in the highest degree probable that all the apostles had been the disciples of the Baptist, and been baptized by him before they became the disciples of Jesus; though Mr. Wood, in his never-failing proclivity to self-contradiction, gives it as his “deliberate opinion that the apostles were never baptized,” and yet insists that John’s disciples on becoming Chris-

tians were rebaptized, and "*strenuously contends* that the apostles, in planting the early churches, *uniformly* made baptism a *prerequisite* of Christian fellowship!" Compare pp. 88, 91, 92, of the "Manual."

Now the disciples of John at Ephesus may have been rebaptized for a variety of reasons, rather than from the insufficiency to the Christian of the baptism of John. From Paul's explanation of John's teaching to these disciples, it is evident they had labored under some misunderstanding of the design of John's baptism; the validity of any baptism being destroyed by an erroneous faith on the part of the baptized.

And in strict accordance with this view, we read, in words immediately preceding the account of these disciples at Ephesus, of the eloquent Apollos, who, though mighty in the Scriptures, *knew only the baptism of John*. Priscilla and Aquila took him and instructed him "in the way of the Lord more perfectly," but there is not a particle of evidence that *he* was rebaptized.

Who told Mr. Wood, or where does he get his proof, that many of those who *repented* and were baptized on the day of Pentecost had previously been baptized by John? I know *he* says so, but I require better proof than his *mere assertion*, unsustained by

evidence. I deny *in toto*, and call for the proof of the correctness of his assumption. In proof of its utter absurdity, let me refer the reader to the latter portion of the third lecture of this volume.

Mr. Wood contends that the Jewish dispensation did not pass away till the death of Christ, and that no baptism could be *Christian* baptism before the Christian dispensation *began*. If the Christian dispensation did not begin till the death of Christ—

1. Why is it that the preaching and ministry of John the Baptist is termed, in Mark i. 1, “*The beginning of the gospel* of Jesus Christ, the Son of God?”

2. What mean the two following passages?—Matt. xi. 13, “For all the prophets and the law prophesied *until* John;” Luke xvi. 16, “The law and the prophets were until John; since that time the *kingdom of God* is preached, and every man presseth into it.” John was beheaded before the death of the Saviour. If the phrase, “*The kingdom of God is preached*,” does not mean the preaching of the Gospel, what does it mean?

3. Why are we to consider the *Lord’s Supper* a *Christian ordinance*, and not a Jewish, as it was instituted on *his* principle before the Gospel dispensation began? *i. e.* before the death of Christ, until which event, Mr. Wood says, the Jewish dispensa-

tion was in full sway, and the Gospel dispensation had not yet been ushered in.

Mr. Wood's premises prove altogether too much for his purpose. I proposed these questions for his consideration, and for the purpose of eliciting his replies in his Review Lecture, but he evaded them altogether for very obvious reasons. The objection urged against John's baptism will equally apply to the Lord's Supper.

The assertion that the apostles, who received the commission to go and preach the Gospel and baptize those who believed, were *unbaptized*, is a most unwarrantable one, and deserving no further answer than the passing allusion we just now gave to it. What ! are we to come to the conclusion, that because we do not read of the baptism of the apostles in so many words, that, therefore, though once the disciples of the Baptist, they never were baptized in water ? We all know that when Paul was converted and called to the apostleship, he was baptized before entering upon his ministry—indeed immediately after his conversion ; and are we to suppose that he *alone* of all the apostles was baptized ? The idea is grossly absurd, and it must be a desperate case which requires a resort to such a mode of argument as that to which we are objecting.

Peter, in his first Epistle, chap. iii. 21, in writing of the salvation of Noah and his family from the deluge, by means of the ark, says, "The like figure whereunto even baptism doth now save *us*," etc. If Peter had never been baptized himself, why did he not say "save *you*," instead of using the pronoun "us," a term which includes himself? But it is a waste of time to consider this weak assertion further, as I have already said more than is in any way necessary.

A word or two in regard to the Passover. If, as our Pedobaptist friends maintain, the Eucharist has taken the place of the Passover, and if, as they say, infant baptism is the perpetuated rite of circumcision, infants being required to be baptized now, because male infants were circumcised under the Jewish law, then our Pedobaptist brethren should admit these baptized infants to partake of the sacramental emblems, because all who were circumcised were entitled to partake of the Passover. It is a piece of gross inconsistency to *baptize* infants and then *debar them from the Lord's Table*, for there is no qualification requisite for the latter ordinance which is not equally requisite for the former; and no *objection* can be urged against infant communion which will not lie with equal force against infant baptism.

As a matter of fact, every man knows, who is well read in church history, that infant communion grew up side by side with infant baptism, and is practised at this day by the Greek and Syrian churches. Before our Congregational friend makes any more ado about *our* close communion, let him introduce the practice of infant communion into his church; for until he and his Pedobaptist brethren do so, we must plainly tell them that they are *far closer* in their communion than regular Baptists, for we admit to the communion table all who are baptized by our ministers, while they do not admit to the Lord's Table all, or nearly all, whom they baptize. "THIS IS A HARD FACT."

We have thus fairly overthrown all the propositions laid down in favor of open communion, or the admission of unbaptized persons to the Lord's Table.

On p. 93 of the Manual, the author treats his readers to a rehash of his arguments against immersion; but as I have already disposed of these in Lectures II. and III., it is needless for me to travel over the same ground again. The remarks which I have made on the figurative uses of the words *bapto* and *baptizo*, I am satisfied will bear the test of criticism, and survive the efforts of Pedobaptists to overthrow them.

It may sound well in the ears of Mr. Wood to talk

about numbers, as if the fact that nine-tenths of the professedly religious world are Pedobaptists, proved that the Baptists were wrong—notwithstanding he has told us that “truth is not to be decided by numbers.” If numbers would prove immersion to be wrong, they would prove the Congregational form of church government to be wrong also, as well as a great many other things which are right. Wrong is not made *right* by voting.

That Baptists are a minority in Christendom it is useless to deny. But where was truth ever in the majority in this world? When the Jewish Sanhedrim condemned Christ, Joseph of Arimathea was the only member of the body who did not consent to his condemnation; yet *he* was *right* and all the rest were *wrong*. When Joseph’s brethren plotted his destruction, Reuben was the *only* one who opposed putting him to death, and sought to deliver him out of his brethren’s hands. Luther and his fellow-laborers were in a small minority in contending against Popery in the sixteenth century. Abraham, Lot, Enoch, and Elijah were in very small minorities in their times, yet they had *right* on their side.

The *vox populi* is not always, or even commonly, the *vox Dei*; for the voice of the people which

cries to-day "Hosanna to the son of David," will cry to-morrow, "Away with him, crucify him."

But the people of God have always been in a minority in the world, and if we are to argue from numbers, then the *world* is right and the *church* is wrong.

The author of the work under review, as if conscious of the weakness of his former remarks in regard to the *mode* of baptism, appears anxious on page 94 to return and prop up the tottering fabric of *pedorhantism*, and deal one blow more to the doctrine of believers' immersion; hence the following astounding paragraph:

"But why, if immersion alone was to be recognized as baptism, was not the matter placed for ever beyond dispute by the use of a word to which "all the lexicographers and commentators" could have assigned but one meaning? There *is* conscientious difference of opinion about *baptizo*, the sad consequence of which is, if Baptists are right, that nine-tenths of the Protestant world are unbaptized, and multitudes of real Christians are excluded from the only Scriptural communion. About *Buthizo*, *Duno*, *Dupto*, *Kataduno*, *Pontizo*, and some other Greek verbs, there could have been no dispute. Each of these expresses, unquestionably, a *total submersion*, in every instance; and we cannot doubt but some such word would have been employed to designate the act of Christian baptism, had it been intended to confine it to that one mode only."

A few words will suffice to show the recklessness of these statements.

Buthizo is formed from the Greek noun *buthos*, which signifies, *the sea, or deep*. *Buthizo* means, *to throw into the deep, or sink*, as a ship in the sea, *drown*, etc. *Duno*, or *duo*, signifies *to go into, to enter*, as a city, a house, gates, etc. *Dupto*, which is formed from *duo*, *to enter*, means *to hide under the water*, to dive, duck, bathe, etc. *Kataduno* means *to go under, to go into*; hence, *to put oneself under*, etc. *Pontizo* is formed from the noun *pontos*, the open sea, and signifies *to plunge, sink, or drown in the open sea*. Now, *none* of these words expresses the idea of a total submersion, better than *baptizo*, and several of them do not convey the idea of a total submersion at all, and the remark is very *mal à propos*, that “some such word” (as those cited) “would have been employed to designate the act of Christian baptism, had it been intended to confine it to the mode of immersion only.” How dare Mr. Wood hazard such a remark? No verb in the Greek language conveys the abstract idea of *immersion*, as clearly and as unmistakably as *baptizo*; and I wish to remind my readers in this connection, that in all his lectures, Mr. Wood has not produced the name of one single lexicographer who gives the rendering,

to *sprinkle*, or *pour*, as a proper, or even *secondary* meaning of *baptizo*. Let this be distinctly borne in mind. Had *buthizo*, or *pontizo* been used instead of *baptizo*, I presume that Mr. Wood would have maintained that immersions, to be valid baptisms, *must be performed* IN THE SEA, and in such case he would be about right.

Every man who is well read in Greek, knows that these verbs (one or other of which Mr. Wood *insinuates* the Holy Spirit would have chosen to express the Christian ordinance, had it been designed to be performed by immersion only) have quite as great a latitude and variety of meanings in classic Greek as Pedobaptists assert *baptizo* to have. Instead, therefore, of our argument against sprinkling, or pouring, as the apostolic mode of baptism, *failing*, an examination of the arguments of our opponents only tends to substantiate it. Hence we succeed in proving our position that Pedobaptists are unbaptized, and thus our argument for close communion stands "firm as the surge-repelling rock."

The third grand division of Lecture V. sets forth the "OBJECTIONS to which the practice of strict communion is liable."

These were to be expected, especially as it has been very evident from the lectures preceding, that

the author is a wholesale dealer in *objections*. To have pursued the same line of argumentation, and set forth all the *real* objections to which *infant* baptism and free communion are liable, would have swelled this work to ten times its present size.

But to the *objections*.

The first is, that Congregationalists “regard it as a direct violation of the law of Christ concerning our treatment of those who conscientiously differ from us on the *non-essentials* of the Gospel.” Baptism is declared to be a non-essential ordinance! and for what reason? Because it is a “doctrine or practice, the reception or rejection of which, does not effect our salvation.” The objector places differences in regard to baptism, on a par with the early differences about the abolished rite of circumcision, “the keeping of certain days, the eating of herbs or meats offered to idols and afterwards sold in the markets by the priests of the idol temples,” etc. It is then asserted that, foreseeing these differences, including, as Mr. Wood would have us believe, the existing differences in regard to baptism, the Lord laid down “a general principle to regulate our intercourse with our brethren who differ from us.” This principle, he contends, is laid down in Rom. xiv. and xv. 1–7, and 1 Cor. viii. The first five verses in Rom. xiv. are

quoted at length by way of proof. The language of the late Archibald McLean is so much to the point on this head, that I quote it :

“The mutual bearing with each other insisted on, Rom. xiv. and xv. has no respect to any of the precepts of the Gospel, but to the peculiarities of the Mosaic law respecting meats and days. We are exhorted to forbear one another in love, but this does not respect any settled difference as to the common rule of our faith and obedience, but a just allowance for one another’s weaknesses and imperfections in coming short of the acknowledged rule, with the exercise of meekness, tenderness, and long-suffering towards each other in this imperfect state.

“If by Christian forbearance you mean an agreement to differ quietly about the commandments of Christ, as not essential to church communion, there is no such thing enjoined in the Scripture. It would be absurd to suppose that Christ would give ordinances to his church, and at the same time a command to dispense with any of them.

“The exhortation, ‘Receive ye one another, as Christ also received us to the glory of God,’ does not signify that they should receive one another into church fellowship, disagreeing about the *institutions of the Gospel*, or that they should receive any to their communion *without baptism* ; the parties exhorted were believing Jews and Gentiles, who differed not about baptism, but about the peculiarities of Moses’ law, as has been noticed. Christ had received the Jew, observing that peculiar law, and indulged him in it for a time ; he had also received the Gentile who was never under that law, and now forbid to observe any such thing. In these peculiar circumstances they

are exhorted to imitate the example of Christ in receiving one another as he had received them both to the glory of God, without making any difference of Jew or Gentile."

The passages, to which Mr. Wood cites us, do not make the most distant allusion or shadowy reference to baptism, or to the Lord's Supper. Obedience to the ordinance of baptism, is obedience to a plain and positive law of the new dispensation. Baptism is no matter of indifference, as the unanimous and universal demand for it by Christians evinces; and is not an ordinance whose importance is a matter of conjecture, or surmise, but of certain knowledge. Our Lord laid down no *law* in regard to the eating of meats offered to idols, or in respect to the observance or nonobservance of certain days; and where there was no law there could be no transgression, and brethren were left free to differ and ought not to have judged one another for eating certain meats, for observing certain days, or otherwise, but to have used forbearance towards one another in love.

But these cases are no way analogous to the question touching one of the plainest laws and most important ordinances of the Gospel. "Sitting at meat in idols' temples," 1 Cor. viii. 10, did *not* imperil the salvation of any one's soul; but an act of willful disobedience to the plainly revealed will of

Christ, will imperil any man's salvation. Conformity of life and conduct to the known will of God, is our only criterion for determining a man's acceptance with God.

But if we are to receive all those into church fellowship, whom we in our charitable judgment may be disposed to regard as Christians, how could we refuse to receive Quakers, whose piety is unquestionable, but to whom both the ordinances of baptism and the Lord's Supper are a nullity. Acting on such a principle, our churches would soon become heterogeneous assemblages, which, instead of being of one mind, "keeping" both the "commandments" of the Lord, and "the unity of the spirit in the bond of peace," would become discordant masses, contentious, injurious, self-destructive.

If our Congregational brethren acted upon their own principles, we might see some shadow of consistency in their outcry against us, yet, *they*, in common with all other Pedobaptist churches, require baptism as inflexibly as we do, in order to admission to the Lord's Table. True, Mr. Wood says *he* would receive an unbaptized Quaker's application for fellowship; yet neither his "I" nor his "*we*" mean the Congregational churches. One of the leading members of his church was speaking in imi-

tation of the pastor's strain to one of the members of mine, when the latter interposed the following inquiry: "True, Mr. G——, you say *you* would commune with a Quaker at the Lord's Table, but would your church do so?" To which Mr. G—— rejoined, "Oh, no, *they* would not, but *I* would!" All this only proves that Mr. G—— and Mr. Wood are ultra open communion members, in a regular close communion Congregational church.

Talk about a Quaker applying for membership in a Pedobaptist church! The Quakers will never trouble them as they well know. This "fair show" of charity costs them nothing, amounts to nothing, and proves nothing.

The second *objection* against the practice of strict communion, is that it has "a tendency to alienate the affections of the people of God from each other." To this we reply in the language of another:

"We admit the fact, but refuse the blame. We freely admit that there are multitudes of God's dear children unenlightened as to baptism; many of them have never attended to the subject; and others, through the influence of custom and false instruction, have seriously taken up with infant sprinkling in its stead. It is also a fact, that whilst they and we continue in our present sentiments, we must remain divided as to visible church communion. But the question is, who are to blame? Those who observe and stand to the Scripture rule, or they who do not

comply with it? And whether should Christians unite in observing Christ's institutions, or in dispensing with them? The very state of the question is a sufficient answer to such as hold the institutions of Christ of indispensable obligation. We are grieved to think that so many of the real children of God are living in the neglect of the very first ordinance of the Gospel; we endeavor to hold it forth to them consistently by our example, doctrine, and separate communion: we cordially invite them to fellowship with us in this and all the other institutions of Christ, according to the order in which he has placed them: and we earnestly pray to their Father and ours, that he would dispel their ignorance, remove their prejudices, and subject their consciences to this and every other part of his revealed will; but while they remain in their present mind, we dare not meet them any nearer, nor step over the sacred boundaries which Christ has marked out in his word, in order to give them the right hand of fellowship."

If my Congregational brother cannot *feel cordial* towards me, because I conscientiously differ from him in this respect, pray whose fault is it? His want of cordial feeling for Baptists ought not to move them from their steadfastness; nor will the cherishing of ill feeling do him or them any good. I hope my brother will be calm and amiable.

The third and final charge is, that the advocacy of close communion tends "to sow discord among the brethren." Be it so. We cannot help it; yet here also we "admit the fact but refuse the blame." Bap-

tists themselves, we admit, are divided on this question, but it is incorrect to assert that open communion sentiments are more generally entertained by the Baptists of England than strict communion views. In proof that such is *not* the case, I subjoin an extract from a letter which I received last year from the Rev. W. Cathcart, formerly pastor of the Baptist Church at Mystic, Conn., and now pastor of the Second Baptist Church in Philadelphia, who was born, converted, baptized, and educated, in England, where, during the early period of his ministry, he labored as a pastor with marked success.

After speaking of things in the United States, says brother Cathcart, under date of August 27, 1856 :

“By the way, speaking of New England, which makes one think betimes of old England, I have often been twitted here with the open communion of English Baptists, as if they were *all*, or *half*, or any *considerable* part of them, open communionists. Perhaps you may have similar prejudices against the brethren there. Let me just say, that I was a member for more than three years of the Yorkshire Baptist Association, numbering some 64 churches, and certainly not surpassed in piety and intelligence by any similar body in England, and there *was* not, nor *is* there yet, a single open communion church in this association, and but one within its entire geographical limits. That one applied for admission during my connection with the associ-

ation, I think in 1851, and was rejected by such a sweeping majority as forbade the prospect of its admission while Yorkshire Baptists were true to their present principles. In Lancashire there are but two open communion churches, Birrell's of Liverpool, and Tucker's of Manchester, and if we are not misinformed, the church of brother Tucker is connected with no Baptist association. And passing London by, as far as our information extends, we do not believe that there are *three* in a hundred, and perhaps not *one* and a *half*, of our English churches open in their communion, and we can only account for this ridiculous calumny upon the English churches in two ways: First, many of the London churches practice it, and as they and their ministers are best known, the whole denomination is supposed to be like them; and second, nine-tenths of the open communionism of England is confined to ministers, and especially to leading ministers, and the heads of our colleges, and the prominence of its adherents gives it, in the eyes of strangers, an influence and universality it is far from possessing. The *heart* of the denomination in England is as sound on the communion question as it is here, and though a few of the top branches of the tree may wave here and there with the fascinating breezes of popularity, the *stem* is sturdy, deep-rooted in eternal truth, and immovable in its attachment to the order of a *regular* Baptist Church. The influence of Hall on this question is on the decline, and will soon be extinct altogether, and the next generation will see the entire excrescence shaken off, and our common denominational parent appear fair as the moon, clear as the sun, and terrible as an army with banners."

A few remarks in regard to the tendency and actual

working of open communion principles in the church over which the good John Bunyan presided.

Bunyan was an open communion Baptist, and advocated the practice by his pen as well as by his preaching. What the result was may be learned from the following statement of facts, embodied in a note found on p. 277 of Fuller's able work on "Communion."

"The great John Bunyan, who zealously advocated the cause of mixed communion, seems to have had no great success in advocating the interests of the Baptists.

"We hardly ever find an allusion to baptism in his works, unless in his controversial pieces, in which he practically undermines its authority.

"Nor was the effect of his favorite system conducive to the spread of his opinions as a Baptist, for such was the state of the church with which he was long connected, that on his death they chose a Pedobaptist, and from the year 1688, in which he died, to the year 1788, when Mr. Joshua Symonds died, the ministers who succeeded him were Pedobaptists, except the last, who, some years after his settlement, changed his sentiments and became a Baptist. This took place in 1772, but though Mr. Symonds continued at Bedford, it was on the condition that he should not introduce the controversy into the pulpit, nor into conversation, unless it was first introduced by others. We have also been informed that one instance occurred in 1700, and another in 1724, in which the church refused to grant letters of dismission to members who desired to unite with

two Baptist Churches in London, because they were strict communion churches."

Mr. Fuller further says :

"The present pastor of the church in Bedford is a very respectable Pedobaptist; and while we cannot but highly esteem his Christian character, we should think he can hardly repress an occasional smile at the credulity of his eminent predecessor, the apostle of mixed communion."

I do not wonder that *Pedobaptists* are so much in love with open communion, when it bears such fruits as these.

Bunyan's church, from being a mixed communion *Baptist* church, has become a close communion Pedobaptist church of the most stringent character, one in which *freedom of speech* is denied to those members who may be Baptists, and where the pastor dare not preach Baptist views at the peril of his discontinuance in the pastorate.

The Lord preserve the Baptist churches of this country from cherishing an error which saps their very foundations, as Baptist churches.

Heaven forefend the gloomy day when any one shall be able to declare that he has been "a member of a Baptist church for six years, during which time he never heard a word about baptism, unless *once*

prior to a baptism.” God grant us grace to keep the ordinances, *as they were delivered* to us, without seeking to change the order of God’s house to suit the degenerate times we live in.

There is something, however, immensely amusing as well as highly instructive to BAPTISTS in this continuous hue and cry about close communion raised by Congregationalists against their Baptist brethren. The time was when our principles were far less generally diffused on this continent than they are at present, when our members were few and our influence feeble. What course did Congregationalists *then* pursue? Then, in the plenitude of their power, they scorned our forefathers, and persecuted and banished them from the land. They breathed no gentle words about “love and charity,” and “agreement in doctrine, polity, and practice” with Baptists.

They breathed forth VENGEANCE! Their cry was for pains and penalties to be inflicted upon our conscientious and unoffending brethren. Who drove the great, and good, and gifted ROGER WILLIAMS out of Massachusetts colony in 1635, into the vast unbroken wilderness of Rhode Island in the depth of winter? Who banished him from his land, and his wife, and his children, and sent him alone and friendless to live

among the hostile Indian tribes of Narraganset and Wampanoag, where for fourteen weeks he did not know "what bread or bed did mean? *The Puritans*, the parent stock of American Congregationalists—the same men who fled from England to escape persecution for conscience's sake—*these were the men* who arraigned Roger Williams for daring to advocate the distinctive sentiments of the Baptists.

Whose influence was it that induced the General Court of Massachusetts, in 1644, to pass the law which sentenced to BANISHMENT every person within its jurisdiction "who should either openly condemn or oppose the baptizing of infants," or who should purposely depart from a Pedobaptist congregation when a baby was about to be sprinkled? To whom belongs the shame of trying Samuel Gorton, John Wickes, Randal Holden, Robert Potter, Richard Carter, Francis Weston, and John Warner, *for being Baptists*, and sentencing them "to be shut up in separate prisons, and there to be set at work, and to wear such *bolts or irons* as might hinder their escape?" These men were kept in prison from October 17, 1643, until March 7, 1644, and then *banished* by order of the General Court, and forbidden to return under penalty of *death*!

Who set the bloodhounds of the law upon the

track of Clark, Holmes, and Moody, three Baptist ministers, in 1651, and caused them to be arrested at Lynn, ten miles northeast of Boston, while Clark was preaching on the Lord's day, and sent them to Boston prison, where they lay two weeks, and were fined, one £30, one £20, and one £5, and sentenced to be *publicly whipped* if they refused to pay? Holmes *did* refuse to pay, and was whipped on Boston Common till the blood ran down to his heels, and John Spur and John Hazel, for showing signs of sympathy at Holmes's cruel whipping, were arrested on *suspicion of being Baptists*, and sentenced to pay *forty shillings each and be publicly whipped*.

The Rev. M. Painter, of Hingham, for becoming a Baptist in Massachusetts in 1644, and refusing to have his child sprinkled, was *tied up and publicly whipped* by order of the court. In 1655, seven men and two women were imprisoned in Boston for attempting to establish a Baptist church. Some of these were whipped, and others left to endure the most dreadful sufferings; and all for denying infant baptism, and endeavoring to meet together as a Baptist church! In the same year, and in the same place, three Baptist brethren were sentenced to banishment by the General Court *for being Baptists*, and for refusing to leave the country, were *again*

arrested and imprisoned. The Baptists of Boston persevered in spite of all, and built a chapel ; but no sooner was this done, than the General Court passed a law to shut it up, and the Baptists found the following notice pasted on the door :

“All persons are to take notice that by order of the court *the doors of this house are shut up* ; and that they are inhibited to hold any meeting, or to open the doors thereof without license from authority, till the General Court take further order, as they will answer to the contrary at their peril. Dated at Boston, March 8, 1680.

“EDWARD RAWSON, *Secretary.*”

Between A.D. 1727 and A.D. 1733 there were twenty-eight Baptists, two Quakers, and two Episcopalians imprisoned at Bristol, Massachusetts, for non-payment of Presbyterian priest tax.”

“In 1770 about four hundred acres of land belonging to the members of the Baptist church in Ashfield were sold to pay *Congregational priest tax.*”

In 1751 the Rev. Mr. Moulton was arrested for preaching Baptist sentiments in Sturbridge, Massachusetts, and by public authority was shut up in prison, and finally *banished* as a vagrant and a vagabond, and his deacon, Mr. Fisk, and four of his church members were imprisoned in Worcester jail,

while "the following property of the members of the church was seized and sold by authority, to pay the salary of the Congregational minister, the Rev. Caleb Rice, viz.: seven cows, one heifer, two steers, two oxen, a flock of geese, twenty pewter plates, one tankard, one saddle, one pot, one kettle, a warming-pan, and a broadaxe, together with a trammel, hooks, andirons, shovel and tongs."

In Connecticut the Baptists fared no better in those days of *blue laws* and bluer practices. In New Haven a law was passed in 1658 which prohibited *all conversation* with Baptists and Quakers, and forbade the people to give them any entertainment under a penalty of £5.

In December, 1740, the Rev. Philander Robbins, the Congregational minister of Branford, accepted an invitation to preach for the Rev. John Merriam, Baptist minister of Wallingford, Connecticut. Mr. Robbins preached in the Baptist church in Wallingford, January 6, 1741, and *for this gross offence* "the New Haven Congregational Association laid Mr. Rollins *under censure, and finally deposed him from the ministry!*" The same body, in the same year, deprived the Rev. Mr. Humphreys, of Derby, Connecticut, of his seat in the body for the *sin* of having preached to a *Baptist* society.

But I must not enlarge, for the time would fail me to speak of all the high-handed and ungodly measures which were adopted by these New England Congregationalists and Presbyterians to punish with pains, penalties, imprisonments, and banishment, our denominational ancestors.

During the last two hundred years our pure and holy principles have spread rapidly over the American continent. The sacred principles of religious liberty, which were exclusively Baptist in their origin, have now become firmly established.

The Baptist denomination, which has ever arrayed itself on the side of freedom, and aided in every great struggle for liberty and equality, has now become a very large, influential, and wealthy body. This, our avowed enemies, as well as pseudo-friends, see clearly, and now, when the charge of *heresy* no longer avails, and they cannot invoke the power of *law* against us, they try the power of flattery and tell us *how much we resemble them*. We are one in heart, say they, let us join hands and be one in organization. But surely if prisons and pains and penalties could not win us over to the popish practice of infant baptism, neither should coaxing and flattery.

Open communion has done more to uproot our principles and destroy the Scriptural order of our churches, than ever persecution has accomplished.

Robert Hall *knew* that this practice would destroy us as a denomination, and hence the following frank concession: "Were that practice to prevail, the mixture of Baptists and Pedobaptists in Christian societies would probably ere long be such, that the appellation *Baptist* might be found not so properly applicable to churches as to individuals." It is not for the existence of a *name*, or the perpetuation of a *sect* that we contend, but for those holy truths and sacred principles which we alone hold and advocate, and of which our name is but the faintest index. Our distinctive denominational work in the world is yet far from completed. God help us to be faithful to our trust.

Open communion would destroy all other churches as such as well as ours. It is at war with the Methodist Book of Discipline, the Presbyterian Confession of Faith, and the Thirty-nine Articles of the Church of England, as well as with the practice of nearly all the Christian world.

In conclusion, I have only to add, that I know of no clamor which is more empty—no practice which

is more unscriptural and grossly absurd—and no efforts which are more certain to end in failure and defeat, than the cry in favor of latitudinarian communion.

LECTURE VI.

THE REVIEWER REVIEWED.

"In arguing too, the parson owned his skill,
For even though vanquished, he could argue still."

GOLDSMITH.

WHEN the Rev. John Wood issued a programme of his "Lectures on Baptism and Communion," it contained a notice of only *five* lectures. To these lectures I replied as delivered. On hearing the replies, Mr. Wood concluded it would be expedient for him to deliver a sixth lecture, in review of the replies; hence his sixth lecture, and this in reply to it. There is little, very little, in his sixth lecture, which he is pleased to style, "A Review of the Rev. T. L. Davidson," requiring notice, after what has been said in the five preceding lectures. The review of my first lecture is short, and is "chiefly occupied in a stout denial" of the charge I have made, of bringing "railing accusations" against the Baptists. He finds fault with my mottoes, and alleges that he did not reproach Baptists for the "name of Christ,

etc. In justification of my remarks, and charges against him, I refer my readers to his, and my first lecture. He is forced to admit that while reprimanding us for resorting to ridicule, he used ridicule himself. An exemplary and consistent reprovcr, truly ! I affirm, without fear of contradiction, that Mr. Wood's spirit *was* unkind and uncharitable, and many of his remarks both incorrect and uncalled for. I have not *denied* his "statements by wholesale," I have *disproved them one by one*. My remark that according to an ancient tradition, Paul was *tricubitalis* (not *tricubitarus* as *he* has it), "a man four feet six inches high," was not said in jest. Mathew Henry refers to it in his commentary, and I believe it to be correct; I am not in the habit of jesting in the pulpit. I had stated, in answer to his complaint of *five sermons* being preached on baptism in the Baptist church in Brantford, during a period of ten months, that *ten sermons* were preached in Pedobaptist chapels during the same period, on the same subject; and the Pedobaptist ministers of the town might have preached fifty if they had seen fit to do so; I would never have them "*requested*," as he did the Baptists, to be "*silent*." In his reply to my answer, my good brother forgets that all Pedobaptists are *one* in regard to infant baptism, and have

no opposition to fear but from Baptists. My five were accordingly very disproportionate to their ten.

His review of my second lecture, contains a rehash of his argument on pouring, as the mode, or *a* mode of baptism, because the Spirit is said to have been poured out in Acts xi. 15, 16. I have already exposed the fallacy of this assumption, and need not now waste time on it. We could immerse our candidates by putting them into an empty baptistery and pouring water upon them until they were covered with it, but we prefer a speedier mode. Mr. Wood reiterates his charges against the Bible Union, as a *Baptist* society, whose object is in every instance to render the word *baptizo*, immerse. The work of revision is not yet completed, and hence it is quite premature to say what in the new version will be the rendering of the word in dispute. I clip the following from the last number of the Bible Union Quarterly, the official organ of the Union, which refutes the charge preferred against the society by its Canadian assailant. I do this as an act of simple justice to the society, though by no means a Bible Unionist myself. In speaking of the forthcoming revision, the Quarterly says :

“Of course, the first object will be to ascertain the exact meaning of the original word. If that meaning be *sprinkle*,

there must not be the least hesitancy in so expressing it. If it be *pour*, or *cross*, then let pour or cross appear in the translation. If it be *dip*, or *immerse*, the duty is equally plain to say dip or immerse in English. If it merely indicates an initiatory ordinance, then the word *baptize* seems to me to be the proper term; the term baptize being used to indicate the initiatory ordinance, whether performed by sprinkling, pouring, crossing, or immersing. But all this is left to the revisers, acting in the fear of God.

“In the application of this principle to the translation of *baptizo*, revisers can scarcely expect or desire any more explicit instructions from the committee. For, according to this rule, they must first determine for themselves ‘the exact meaning’ of the Greek word, as originally employed in the Scriptures, and then select such term as will convey that ‘exact meaning’ ‘with the least possible obscurity or indefiniteness’ to the largest number of those who hear and read the English language.

“All this being done, the revisers’ work touching this point will be accepted as according to contract; and will be a solemn pledge of their learning and Christian integrity, testifying to the Union and to the world, in the presence of Almighty God, that in their judgment, as conscientious scholars, the term employed by them in the English Scriptures, as a translation of *baptizo*, expresses to ‘those for whom the version is designed, the exact meaning of the original, with the least possible obscurity or indefiniteness.’”

I am called to account on page 104, for having misunderstood the allusions to “*fire and water*,” as

purifying elements, in Lecture II. The misconception was unintentional, and in the rapid utterance of the speaker, unavoidable. I have corrected the mistake in the revision of my second lecture, and as I was unable to catch all Mr. Wood's objections to the Baptist interpretation of Rom. vi. 4 correctly, and in full, as he stated them in the *delivery* of his lecture. I have taken care to meet them separately and fully in my lecture as revised. I have evaded none of them.

His few sentences in reply to my second lecture close with a fling at the *hard names* of eminent scholars which are quoted in connection with certain *hard facts* for Pedobaptists—yet *he* can quote Barnes, Basil, Doddridge, Owen, Henderson, Dwight, Bloomfield, Whitby, Schleusner, Neander, Taylor, Chrysostom, Lactantius, Laurentius, and Athanasius when it suits *his* purpose. If he could find Baptist concessions in favor of the correctness of Pedobaptism, or *Pedorhantism*, as easily as we can find Pedobaptist concessions to the correctness of Baptist principles, he would quote the names of these Baptists if as long and as difficult of pronunciation as that of Maher-shalal-hash-baz, or Chushan-rishathaim; but *these* are among “the things that are *wanting*.” Those who read his second lecture and

my reply to it will, I think, have the candor to admit, that I have answered his arguments fairly and fully.

Mr. Wood's review of my Third Lecture is sufficiently spicy to be amusing. He begins with an *argumentum ad misericordiam* by complaining of misrepresentations. These, wherever they occurred, were simply misapprehensions, and stand corrected here. Then he refers to my defence of Dr. Carson, which he is pleased to call "a *vain* attempt to explain away his admission that he stood alone in assigning only one meaning to *baptizo*!" Certainly I did say that his attacks upon Carson "were as valorous and heroic as the acts of him who gouges out a dead lion's eyes and plays with his paws." I say so now.

He next explains and qualifies his statement in regard to the "forty-two different words by which one author (*who is he?*) has shown that *baptizo* has been rendered into English." He says it does not *mean* forty-two different actions, but only from *five to eight*. This is far enough from the fact, for *baptizo*, as I have proved, has only one signification, on the testimony of the best Pedobaptist scholars. Write as he may *now*, he did convey the impression, in the delivery of his third lecture, that the word had from five to forty different meanings. True, he did

not say that to *soak*, or to *smear*, or to *daub*, were the *only* meanings of *baptizo*, and I did not charge him with so saying, but with having given *so many different* meanings, some of which I applied to certain passages of Scripture, as an *argumentum ad hominem*; for this he cries out lustily against me for irreverence! An intelligent newspaper correspondent thus referred to this matter shortly afterwards, and I quote a few of his remarks, to show how he understood the statement of Mr. Wood:

“The lecturer stated that the word *baptizo* had been assigned *forty-two* significations, and instanced some of them, adding that *bapto* signified the same as *baptizo* so far as ‘totality of immersion was concerned,’ according to Dr. Carson, following which, he quoted from the classics to prove that *bapto* meant to *daub*, *smear*, *soak*, *color*, and *paint*, etc. The impression left on the minds of his hearers was that if *bapto* meant to *daub*, *smear*, and *paint*, etc., *baptizo* did the same. To make immersion appear unseemly, Mr. Wood asked them to try how it would sound to read the following passages thus: “I have a *dipping* to be *dipped* with;” “preaching the *dipping* of repentance,” etc. On the Friday evening following, when Mr. Davidson came to review that part of Mr. Wood’s lecture in which the foregoing occurred, he quoted a newspaper author who had given *baptizo* no less than fifty-six meanings, which he repeated. He then applied several of these fifty-six meanings—to *paint*, to *soak*, to *color*, to *smear*, to *oil*, to *perfume*, and to *fire*, etc.—to several passages to show that *baptizo* so translated would make

nonsense; yet the speaker was *deeply solemn in his manner*, and assured the audience that instead of *his* smiling, he was *deeply grieved* to deal with such absurdities when treating so solemn a subject."

Any reference here to my remarks in regard to the figurative uses of *bapto* and *baptizo* is needless, or to the meaning of the Syriac verb *amad*, or to the use of the noun *deipnon* in 1 Cor. xi. 20. I never stated that "deipnon" occurred but once in the New Testament; but that it occurred but once in it with reference to the Eucharist; and *there* I contended and still contend that the word is used by Paul, not to describe the Eucharist as it really is, but as the Corinthians made it, by their abuse of it—making it a full meal or supper, in direct perversion of its original design.

A vigorous effort is made, on page 108, to destroy the force of the fact that the Greek Church practises immersion at this day, and has always done so. This is a "hard fact" for our Pedobaptist friends, as every one can see that the Greeks ought to know the meaning of their own language. And how is the force of the significant fact to be overthrown? Why, in two ways: first, by declaring the Greek Church a corrupt church; and second, by affirming that the adherents of the Greek Church do not all

speak Greek, and even were the modern Greek the vernacular of all, they would be incompetent witnesses, as "modern Greek is as different from the ancient as Italian is from Latin!" Now I admit the Greek Church is corrupt, and one of her corruptions is the *baptizing* of infants (whom they immerse even in *depth of winter*); yet corrupt as she is, she has not corrupted the Greek tongue. "*The understanding of the word 'baptizo' by the Greek of to-day is precisely the same that it was by his ancestors in the time of Christ.*"

Mr. Wood's statement respecting the meaning of words, specially of *baptizo*, in the modern Greek, is totally untrue. The Rev. J. Wenger, formerly of the University of Berne, in the address delivered by him on the occasion of his baptism, in Camberwell, in 1839, said :

"I have lived in Greece more than four years, and there I had a full opportunity of ascertaining that the word baptism *necessarily means immersion.*"

See also a pamphlet published 1838 in Athens, Greece, by Theocletus Pharmacides, secretary of the Holy Synod of Greece, addressed to certain Russian divines who wished to introduce *sprinkling*.

Having answered his argument based upon his

“hypothetical arithmetical calculations,” in regard to the numbers baptized by John, I pass by the reiteration of these suppositions as “unworthy of any further notice than they have received.” The Jordan was a baptistery in which five hundred administrators might have baptized as readily as one. I have not only read of one hundred and fourteen being baptized in forty-five minutes by one administrator—Rev. Mr. Day, of Port Mania, Jamaica—but I have read of the fact, that on the great Sabbath of the Easter festival, April 16th, A.D. 404, “Chrysostom, with the assistance of the clergy of his own church, baptized three thousand persons *by immersion*.” Let *this* fact be borne in mind, that “one man, assisted only by his presbyters, in *one day* and in *one place* immersed three thousand persons, and that, too, notwithstanding the Christians were twice attacked by furious soldiers,” and so interrupted in their holy work. So, in like manner, in A.D. 496, Remigius, bishop of Rheims, baptized in the same day, Clovis, king of France, and three thousand of his subjects. At that date, history informs us that baptism was administered on Easter day to commemorate the resurrection of Christ, and it was common to reserve all the baptisms of the year for that day. Hence the number of candidates who

came forward at the same time.—*See Christian Review*, vol. iii., pp. 91, 92.

Despite the arguments which I brought forward to show that the fact stated in John iii. 23, affords *primâ facie* evidence that John's baptism was administered by immersion, Mr. Wood insists that the reason why Enon was chosen "because there was much water there," was not because much water was required for the administration of the ordinance, but because much water was *needed for the asses and the camels!*" This is merely an old Pedobaptist supposition, the groundlessness of which has been proved a thousand times, and the absurdity of which is admitted, even by a large number of Pedobaptists of the first rank.

The so-called review of my fourth lecture, is more lengthened than that of any of the rest—indeed it occupies as much space as the review of the other four.

From this it is fair to infer that Mr. Wood felt that my reply to his fourth lecture told with damaging effect, and therefore has been at very special pains to repair the breaches.

In revising my fourth lecture, I have met all that he has brought forward in *his* fourth lecture, and almost everything which is found in his attempted defence of it.

His defence begins by *reaffirming* that the Abrahamic covenant of circumcision still exists, with the *seal* changed! I have proved that the covenant of circumcision does not exist—that circumcision was not the *seal* but the sign of that covenant—that baptism has not come in the room of circumcision, and that the rite of circumcision is no just ground for the practice of infant baptism, as the former was expressly commanded, and the latter was not.

I have shown the gross absurdity of quoting Col. ii. 12, to prove that baptism has been substituted for circumcision, and pointed out Mr. Wood's self-contradiction in regard to the meaning of that passage; and here I beg leave to say that Basil, Chrysostom, and Justin Martyr, are by no means infallible expounders of God's Word. They are entitled to attention when they state *facts*, but are poor guides as interpreters of the sacred canon. If infant baptism, as practised by Congregationalists, does not involve the obnoxious idea of "*religion by proxy*," it certainly does involve it, as practised by a large and respectable portion of Pedobaptists. Sponsors are those who answer for the child, and promise to renounce, "*for it*," the devil, the pomps and vanities of the world, to believe in Christ "*for it*," etc. And this is a palpably absurd, and dangerous dogma.

Baptists do not believe that "grace runs in the blood," and therefore cannot see any reason why the child of a sinner is not as good by nature, and as fit for Heaven, if it die in infancy, as the child of a saint.

If sprinkling water on infants in the name of the Trinity, confer any benefit on the children of saints, it ought to confer a like benefit on those of sinners, and to withhold it from them in such a case, is to punish them for the sins of their parents. Does Mr. Wood believe that *baptism* fits children for heaven, and the want of it debars them from it? "A dark and dreary doctrine *that!*"

It is highly amusing to see how Mr. Wood jumps over the objection raised in regard to the refusal of Pedobaptists to admit infants, even when baptized, to the Lord's Table. He says Baptists think it would be wrong to admit them to the communion, as well as Pedobaptists, so there they are agreed, and "so we may dismiss the objection."

This is an adroit way of evading the force of the objection, but it is rather clumsy. *We* believe it would be as lawful to admit them to the Supper as to baptize them, and if we did one, we *would* do the other to be consistent with ourselves.

Faith is as much a prerequisite to baptism as to

communion. Infants cannot exercise faith ; baptism is an open, and solemn profession of faith ; *therefore*, infants *ought not to be baptized*.

In answer to my inquiry, “ why, if the law of circumcision is still in existence (with a change only of the seal, as our friends tell us), do they not baptize their servants and slaves, on the faith of the master, or head of the family, and why baptize *female* infants ? ” Mr. Wood replies in effect :

“ We have not the authority over our servants, that Abraham had over his bought slaves. He had control over his servants, we have not over ours.”

Why not try the power of moral suasion and ministerial eloquence on the servant men and maids ? Teach them their duty, and urge obedience. That would succeed in hosts of cases.

We know the apostles baptized men and women, *not babes*, but this they did, under the authority of the great commission, not under that of the covenant of circumcision, and if, as Mr. Wood contends, that covenant still exists, I see no reason, if he be acting on it, why he should baptize little girls at all. His premises for infant baptism forbid this.

In reply to my charge, that Pedobaptists require us to *prove a negative*, when they ask us to produce

positive evidence that baptism is not to be administered to infants, Mr. Wood falls back as usual, on the "*everlasting* covenant of circumcision," and rings changes on the word "*everlasting*," contending, as usual, that it is "still in existence," and that there was an intimation of the perpetuity of the arrangement which subsisted between parents and children, under the Jewish economy.

I have taken special pains to prove that the word "*everlasting*" will not bear the weight, which is attempted to be put upon it, and that the same word, being applied to the Aaronic priesthood, and the Jewish Passover, it might be argued with equal propriety, that these were perpetuated under the new dispensation.

The assertion which follows, that Pedobaptists do not ask us to prove a negative, when they ask us to prove there were no infants in the households baptized by the apostles, is a sheer evasion. Does the Greek word "*oikos*," always necessarily imply a family in which there *are infants*? Assuredly NOT. Can our brethren *prove* that there *were* infants in those households? Mr. Wood frankly confesses on p. 69, that he "CANNOT PROVE that there were little infants in the households said to have been baptized," and if he cannot *prove* there were, does he

not ask us to prove a negative, in demanding of us proof, that there were *no* infants in these households? He is asking us to tear down what he has not, and cannot build up—a work of supererogation. “The only reply which I feel called upon to make” to the *perversion* of my remarks, as set forth on page 116, is to refer my readers to my actual statements in Lecture IV.

In regard to Lydia’s being a married woman, I have, in revising, reserved my remarks upon that point for *this* connection. It must be proved—

1. That Lydia was *ever married*.
2. That if married, *she had children*.
3. That some of those children *were infants*.
4. That she *had them with her* at Philippi, and

5. That *such infants were actually baptized* by the Apostle Paul, or Silas his coadjutor, before the baptism of Lydia’s household will serve the cause of Pedobaptists. Lydia was a seller of purple, of the city of Thyatiræ, in Asia Minor, a city distant by sea and land, some three hundred miles from Philippi. We have no hint that she had a husband, and her invitation, “If ye have judged me to be faithful to the Lord, come into *my* house,” indicates that she was a single woman, having a house of her own—a mercantile business to conduct, and servants to aid

her in carrying it on. Married women, whose husbands were alive, were not in the habit, in eastern countries, of saying, "Come into *my house*."

The remarks in regard to household baptisms, which follow on p. 118, are sufficiently met in what I have said in Lecture IV., one thing, however, being proper to be said here, viz. that Mr. Wood is in ignorance of the households which *I* have baptized, and is also in error in supposing that household baptism, in connection with Baptist ministrations, is confined to the Karen people. I merely instanced the households baptized by our missionaries in Burmah, as examples of what was everywhere common among us. Mr. Wood is as much a subject of idiosyncrasy as any converted Karen of whom *I* have ever read.

I have gone so fully into the argument from historical evidence, of the early existence of infant baptism, that I have only four remarks to make in view of what is found on pp. 120, 121, of the *Manual*.

1. Origen does not say that the church had received an *order* from the apostles to baptize infants, but a "*tradition*," (traditionem).

2. When Baptists admit the existence of infant baptism in the days of Origen, they refer not to the

days of his infancy, but to the days of public life and ministry. He was only fifteen years of age when the third century began, and was not ordained until he was forty-two years of age, or until A.D. 227. By the existence of infant baptism in the days of Origen, we mean, therefore, in the first half of the third century.

3. Tertullian's opposition was *not*, as Bunsen has shown, to the baptism of new-born babes, but to that of young "growing children, from six to ten years old, who were old enough to go down with the other catechumens into the baptismal bath, but were not yet in a state to make the proper responses."

The idea that it was necessary to baptize *new-born infants*, to wash away the stain of original sin, was reserved for a later period, viz., the days of Cyprian, who was moderator of the Council of Carthage, held A.D. 253, to decide on the expediency and necessity of administering baptism to infants "*before* they were eight days old."

4. I never asserted, as Mr. Wood states on page 121, that "infant baptism took its rise at the end of the third or beginning of the fourth century." This is a mistake into which Mr. Wood has fallen. I stated that it "took its rise in north Africa, at the end of the *second* or the beginning of the *third*

century after Christ. All Baptists freely admit this, while they at the same time contend that "long after infant baptism was acknowledged in theory, it was still very far from being uniformly recognized in practice.—*Hippolytus*, vol. i., p. 314.

If Mr. Wood had prudently waited for the publication of my lectures, as I have done for his, before attempting to reply through the press, he would have been able to detect the errors of his reporter, and have saved himself the trouble of making the man of straw which he has so adroitly pulled to pieces. "A prudent man forseeth the evil, and hideth himself; but *the simple pass on and are punished.*"

Mr. Wood's remarks on my Fifth Lecture, are what he calls "a very *few remarks*," and these few remarks he had better, for his own credit, have never penned. I have before shown, that if John's baptism was not practically the same as Christian baptism, because instituted *before* the death of Christ, the same argument will prove that the Lord's Supper is not a Christian ordinance, because *it* was instituted prior to *His death*. Mr. Wood's argument proves too much for his purpose. The difference between the baptismal formula used by John and that used by the apostles, does not prove that John's baptism was not Christian, and the open

communion plea, therefore, that those who partook of the Lord's Supper at the time of its institution were unbaptized because baptized before the death of Christ, breaks down. It is monstrously absurd to say that "John did not require an evidence of renewal of heart on the part of those who came to be baptized of him," and to assert that "if he did, he must have been miserably deceived in his converts, since their goodness was 'like the morning cloud, and as the early dew, it passed away,' as is seen in their rejection of Jesus so soon afterwards;" for no man can prove that the disciples of John rejected Jesus. It must be *a most wretched case* that requires such unfounded suppositions to bolster it up.

I have now closed my reply to Mr. Wood's "Manual on Christian Baptism." In order to meet his statements, arguments, and *objections*, as they appear in print, I have been compelled to depart in some measure from the letter of my lectures as delivered. Wherever I discovered that in my reply to Mr. Wood I had mistaken his meaning, I have made the necessary corrections in revising my lectures for the press.

Should they render any service to honest inquirers after truth, I shall feel that I am more than repaid .

for all the toil incurred in their preparation. My prayer is, that God may bless them to the reader in leading him to "KEEP THE ORDINANCES AS THEY WERE DELIVERED."

THE END.

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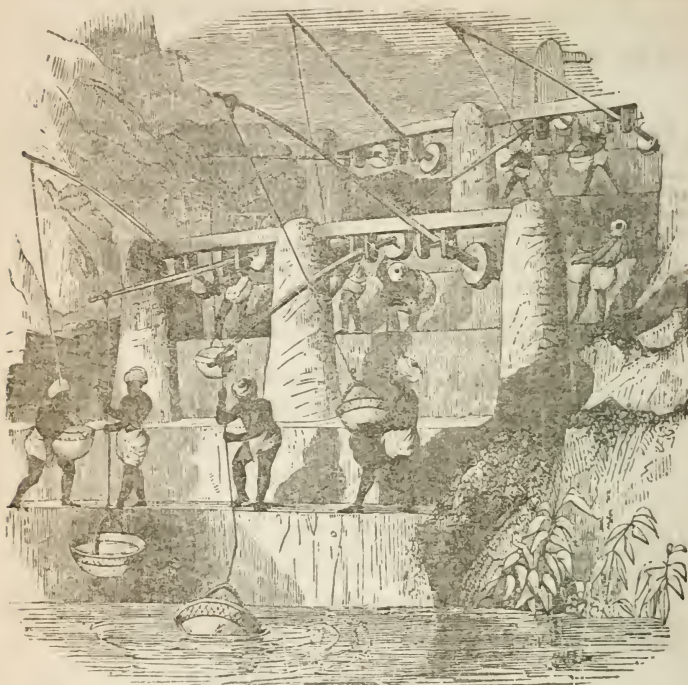
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